



Eleonor The Book of *Loyd*
PALMESTRY
her booke And
PHYSIOGNOMY.

Ellenor BEING *Goodman*
Brief Introductions, both
Natural, Pleasant, and De-
lectable, unto the Art of Chi-
*her*romancy, or *Manual Divina-booke*
*giuen*tion, and Physiognomy: with *her*
by me circumstances upon the Faces
of the SIGNES.
Also, Canons or Rules upon Diseases or Sickneses.

Whereunto is also annexed,
As well the Artificial as Natural
ASTROLOGIE,
With the nature of the PLANETS.

*Written in Latine, by John Indagina Priest; and
translated into English by Fabian Withers.*

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To the gentle Reader.

IT was the use amongst the ancient Philosophers (most gentle Reader) that they never admitted or received any Scholar, unto whom they did not indict and appoint a certain time to hear and keep silence; willing them in no wise for to speak, until that by hearing they had learned to speak wisely and discretely. Whole example being present in my minde, and also the rash and temerarious judgements of many conueriant before mine eyes; I thought it good to admonish you, that following the example aforesaid, ye bestow some labour and time in perusing and reading this brief work of *Chiromancie* or Manual Divination, before you enter into judgement of any effect or certainty of the same. The which thing if thou diligently and attentively do, I doubt not but that beside the great pleasure and delectation thou shalt finde therein, thou shalt likewise reap and gather no less good fruit and profit thereof. For hereby thou

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shalt

The Epistle

shall perceive and see the secret works of Nature; how aptly and necessarily she hath compounded and knit each member with other; giving unto the Hand (as unto a Table) certain signes and tokens whereby to discern and know the inward motions and affections of the Minde and Heart, with the inward state of the whole Body: as also, our inclination and aptness to all our external actions and doings. For what more profitable thing may be supposed or thought, then when a man, in himself, may foresee and know his proper and fatal accidents; and thereby to embrace and follow that which is good, and to avoid and eschew the evils which are imminent unto him, for the better understanding and knowledge thereof? And forasmuch as the *Chyromancie* unto some peradventure may seem obscure and dark, we have annexed hereunto an Epilogue or brief Collection of the Art of *Physiognomy*, and circumstances upon the Faces of the Signs; with certain Canons or Rules, as well for the knowledge, as also for the curing and helping of diseases; very necessary and profitable. Then orderly coming unto *Astrologie*, we have described unto you, as well by the artificial Horoscope, as also by the natural entring of the Sun into any of the twelve celestial signes, the whole

to the Reader.

whole effect and power that any of the *Planets* and erratical Stars may by any means work in us. Whereby, having recourse first unto the Hand, and marking and noting such signes and tokens as therein shall appear; then beholding the proportion and lineaments of the whole body, and according to the prescript rules to weigh and consider the equality and agreeableness between them, with like respect had unto the Nativity, judging either by the Artificial Horoscope, or by the Natural course of the Sun: thou shalt not onely see and perceive a great necessity and affinity between our Terrestrial and Celestial bodies, but also foresee and know a thousand accidents either good or evil provided unto us, and hanging over our head. But lest that any man should think that hereby we attribute so much unto Natural Providence, as though it were inevitable, and thereby use it as a refuge or sanctuary for all their evil actions and doings: Unto such we will object the Answer of *Crysippus*, writing in this manner. Although (saith he) that Nature hath provided all things from the beginning, and that by her providence all things are moved and stirred up by a certain necessary reason and motion; yet notwithstanding, our dispositions and minds are no further subject or in danger thereof, then

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their propriety and quality is concordant and agreeable unto the same. For if that by Nature our wits be first made wholsom and good, and after endued with Reason and understanding; either they do utterly put off and avoid all evil influences and accidents, or else receive and bear them the more easily, without hurt or damage. If contrariwise our dispositions of themselves be rude and gross, not endued with any kinde of Letters or good learning to assist and help them withal, with every light conflict or assault of our natural inclination, we run headlong into all kinde of errors and vice. Even following the ensample of the *Cylinder* Stone, which by Nature being apt to roul and tumble, and being cast or thrown down into hollow or steep places, doth run without ceasing, not so much because it is cast or thrown, as for its own Nature and aptness thereunto, and not having in it self any thing to withstand the same. The Author himself in like manner foreseeing the cavillations of certain evil disposed persons which would make all things subject unto the influences of the heavenly Bodies; before he entreth to speak of the judgements of Nativities writeth in this sort: We ought (saith he) first to know and understand that the Stars do not provoke or force us to any thing, but
onely

to the Reader.

onely maketh us apt and prone : and being so disposed , doth as it were allure and draw us forward to our Natural inclination. In the which if we follow the rule of Reason, taking it to be our onely guide or Governour ; they lose all their force, power, and effect, which they by any means may have in and upon us. Contrariwise, if we give our selves over to follow our own sensuality and Natural disposition, they work even the same effect in us, that they do in brut beasts. And this shall be sufficient at this time to answer the vain Objection of natural providence , whereby the fruit of this Work might by any means seem to be converted into any vice or error , the which indeed of it self is very necessary and profitable. What should I need to stand with long circumstances to describe the particular commodities of these brief Works annexed together ; when that the labour is so small, that with once or twice diligent and attentive reading, the whole effect is known and understood ? Notwithstanding I would wish and desire all men which shall read or take any fruit of this small Treatise , to use such moderation in perusing of the same , that they do not by and by take in hand to give Judgement, either of their own or other mens Estates or Nativities , without diligent circumspection

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pection and taking heed : weighing and considering how many ways a man may be deceived ; as , by the providence and discretion of the man in whom thou givest judgement ; also, the dispensation of God , and our fallible and uncertain speculation.

Wherefore, let all men, in seeking hereby to secure their own fortune , take heed, that by the promise of Good , they be not so elate or high minded giving themselves over to Otiosity or Idleness trusting altogether to the natural influences ; neither yet by any signes or tokens of Adversity, to be dejected or cast down ; but to take and weigh all things with such equality and moderation directing their state of life and living to all perfectness and goodness, that they may be ready to embrace and follow all that which is good and profitable ; and also not onely to eschew and avoid , but to withstand and set at naught all evil and adverse fortune , whensoever it may happen or chance unto them.

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The Book of Palmestry.

CHAP. I.

Of the distinction of the Hand.

THe Ancient Greeks, who (as it may appear by the long and old use of the word) did use this sort and kinde of Divination which is gathered by the beholding of mans hand, called it by this proper name of Chyromancia. Wherefore, I intending to write the rules and observations thereof, do think it necessary and meet first of all to describe the hand of man, and point out and set forth his parts; whereby such rules and precepts as shall be given upon this Manual Divination, may the more easily be understood and known. The hand therefore being extended

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or opened abroad, the plain within is call'd the Palm, in the midst whereof there is a certain space called the concave or hollownes, out of which the five fingers have their original and beginning. Amongst the which, the first being the strongest and most gross, is called the Thumb; the next is called the Index or fore-finger, because in shewing or pointing to any thing, we do commonly use that finger; the next that followeth, and is in the midst of the five, is by the same name called the Middle finger: next after this, is the Ring-finger; so called, because it is commonly to wear a Ring of gold upon it, and specially that on the left hand; or because, as learned men hold opinion, there doth pass a certain sinew from that finger to the heart of man: wherefore it seemed good in times past to the Antiquity, to wear a Ring as a Crown upon that finger: or else as some do suppose, that Gold by nature doth comfort the heart. The last finger, and least of all, is called the Ear-finger, because it is commonly used to make clean the ears. And thus far concerning the fingers. Moreover, the hand being closed or shut with the fingers turned in, we call the Fist: the nether part thereof

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thereof (amongst such as use this Art,) is commonly called the Percussion or Stroke of the hand. Then the place where the hand is drawn and gathered in, and joynd to the Arm, is also called the *Wrist*. Further more, every finger hath his proper rising or swelling of the flesh, which doth rise at at the root or nether part of the said fingers, and of some are called hills, and are attributed unto the names of the Planets: Among the which is reckoned the rising or hill in the nether part of the Fist, called the percussion of the hand: so that in the hand are limited and appointed several places unto every of the Planets, whereby iudgement may be gathered. For the rising or hill of the Thumb is assigned to Venus, and marked with this Character ♀: the hill of the forefinger to Jupiter, and is thus noted ♃: the middle finger is attributed to Saturn, with this note ♄: the Ring-finger to the Sun, with this character ☉: the hill of the little or Car-finger is under Mercurie, with this mark ☿: the rising or hill which is in the percussion, the Moon doth possess, and is thus figured ☾. Now what place Mars shall have, we will shew you hereafter; but first, we will make description of the incisions

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stones and divisions of the hand, which we call the Lines. Amongst the which, these be chief and principal: the wrist, which divideth the hand from the arm, and is almost joyned to the line of life, or of the heart, the which beginneth under the hill of the forefinger, as it were between the Forefinger and the thumb, and doth divide the hand, stretching downward toward the wrist. In the same side of the hand, at the hill of the forefinger, beginneth a line which passeth overthwart the hand to the hill of the Moon. and is called the middle or mean natural line. And these two lines thus beginning and passing sundry ways, make the form and shape of a Triangle. To the which, if the line of the Liver or Stomack, which beginneth over against the wrist, and passeth under the hill of the thumb, to the hill of the Moon. by the end of the middle natural line, do appear, as in some it doth not, it finisheth the Triangle. And the space contained within these lines, is attributed and given unto Mars, and is called the Triangle of Mars, noted with this figure \triangle . There is also another line, called the table-line beginning under the ear-finger, at the end of the hill of the
Moon

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Moon. and runneth to the forefinger : and is so called , because the space between it and the middle or mean natural , doth argue or shew the fashion of a Table; and that space is always called the Table quadrangle of the hand, and the line is also called the line of Fortune. And these be almost the chief divisions or lines of the hand , to the which all other lesse and smaller incisions and lines are referred. But now as nœr as we can, we will describe them all, and as far as appertaineth to this Art, shew their nature and signification. And first, I think meet to speak of those lines which take their denomination or name of the thræ principal members of mans Body : that is , of the Heart, the Brain , and the Liver. For as in those parts, whatsoever is in man, is altered and changed : so by those thræ incisions and lines , a man may foresee and prognosticate whatsoever shall happen touching health or aduersity , or any other thing natural. The which if any man thinke to be vaine and trifling , let him call to remembrance the ancient Philosophers of Pythagoras Sect , who chiefly by the proportion and lineaments of mans body , did declare and prognosticate the manners, state, and
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end of mans life. For what is said of Socrates, when that a certain man professing the Art of Physiognomy, or speculation, beholding Socrates, judged him by his outward habit to be a very evil man, of unclean life, libidinous, and given to all evil, was therefore wonderfully rebuked of his Scholars, as though he had shamefully slandered him. Socrates answered, That indeed naturally he felt such motions and inclinations, so that if he had not corrected his vices of this nature, by the rules of Reason, he had been such a one as he had pronounced him to be: meaning thereby, all those vices which Nature & Destiny hath planted in us, may easily by Reason and Custom be amended, if we will strive against destiny. And the Prince of the Peripateticks, Aristotle, said the hand of man to be made of Nature the principal Organ and instrument in mans body. For since it is his office to minister and serve all other parts of the body, and that in humane generation, the virtues, powers, and strength of all members do come together; It is very consequent and agreeable, some certain signes and tokens of the quality and complexion of man, to be known and perceived by the hand.

Such

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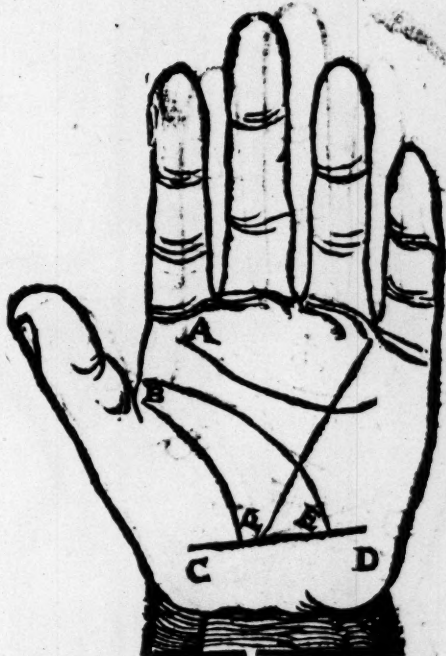
Such is the proportion of members among themſelves, that they do partake one with another in all things. And further, that this Art of Chyromancie was uſed in the time of Pliny, he himſelf doth affirm. Notwithſtanding I take it to be my duty to admoniſh you what you ought to attribute to this Art, and what is elſe to be joyned with it, leſt any man ſhould think to include or ſhut up the knowledge of ſo high and great things into ſo ſtraight and narrow corners. Wherefore, what I judge herein, I think good to ſhew. As often as I muſt answer to any that enquireth, by and by, as is accuſtomed, I look upon the hand; and therewithal behold the whole body, with the lineaments, and proportion of the ſame, which is called his Phyſiognomy. (whereof in the book following I will entreat:) then I caſt my minde to the houre of Nativity, Moneth, Day, or Year: the which known, I refer ſtraight to the rules of natural Aſtrology hereafter by me written: then plainly judging none of theſe by themſelves ſufficient; and thinking it better to judge them ſcals in giving light credit, then I to be counted raſh and ſolish haſty in
15 giving

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giving sentence. So that when I have gathered all these things together, and taken hold of that which I think meet for my use, I utter my judgement; esteeming it the part of a mad man, by looking onely in the hand, to give judgement of the life and all the states of mans body. And now I return to the rules of Chyromancie.



Palmestry.



- A The Table-line , or line of Fortune.
- B The line of Life , or of the heart.
- C The Wrist of a woman.
- D The Pomel of the hand.
- E The middle natural line.
- F The line of the Liver, or Stomack.

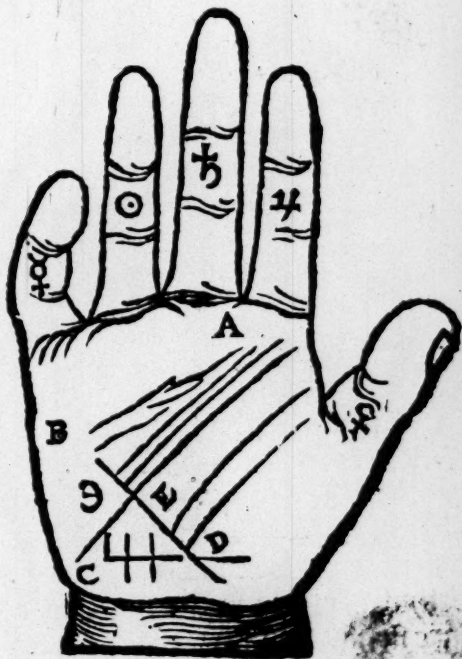
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- A The Table-line.
- B The Pomel of the hand.
- C The Wrist of a man.
- D The line of the Liver.
- E The Table or quadrangle.
- G The hill of the thumb.
- H The line of Life, or of the heart.
- I The Triangle.
- K The middle natural line.

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*The Names of the Fingers, after
the PLANETS.*



- A The imperfect Table-line.
- B The Sister to the natural line.
- C The line of the Liver or Stomack.
- D The Sister of the line of life.
- E The line of life.

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CHAP. II.

Of the line of Life, or of the Heart.

The line of Life, called also the line of the heart, beginneth, as is said before, at the hill of the fore-finger, passing by the midst of the palm, goeth to the wrist. The which if it be long, strait, lively coloured, bright and clear, it betokeneth long life, endamaged with few diseases or sicknesses.

Plinie affirming the same, saith, that it is a token of long life to have upright shoulders, and two long incisions or lines in one hand, the which are to be understood of the line of life, and the middle natural line. If that the natural powers be weak, and that the line do appear short, and of divers colours, running in and out, thin or slender, and cut or parted in sunder, with many crossberthwart ribels or small crosses, it doth declare shortness of life, much sickness, small strength, and that he in whom this is noted, shall seldom or never bring any thing to a good end. So likewise, the line gross, long, and undivided, doth shew the contraries to the same. Wherefore, if any man
do.

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do require or ask a Reason of this thing, we answer, The blood the which doth nourish the heart, and is also thought to be the seat and resting place of the minde, is the cause efficient of this thing. For it is most certain, that as the blood is pure, or impure; so the line shall be coloured, either clear or dark: so as long as blood doth abound, it sheweth ruddy and bright; and contrariwise, pale, and swart, when the blood doth fail or was scarce. Whereby as well the natural heat diminished in the weak body, as also the strong and lusty body, is shewed and declared. Then if this line be narrow, subtile, and well coloured, stretch forth toward the middle natural; it signifieth a man of good counsel, of subtile understanding, and of an high and princely minde and stomack: And if it be broad, ill coloured, and pale, it signifieth the contrary. This is always to be noted in all principal lines, that if they be strait, not divided, neither cut, and well coloured, it doth declare a good complexion: if they be contrariwise disposed or set, it sheweth the contrary. Also if the line of life be gross, deep and diversly coloured, that is to say, one place red, another pale or swart, it is a
B 4 signe

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signe of malice, craft, envy, and the man to be a great talker, and boaster, and one that standeth much in his own conceit. If the line be gross and very red, it betokeneth a crafty, a filthy, and an inconstant man; but if it be pale, mixed with a certain redness, it signifieth an angry man, almost mad with anger. And if it be very red, mixed with paleness or swartness like Lead, it sheweth an unconstant, unshamefast, wavering, trayterous and angry man, and delighting to stir up mischief, and sow discord. But if it be red in the part next the wrist, it signifieth cruelty: and oftentimes it chanceth to be forked in the upper corner, which betokeneth an unstable man, a runner about Countries, and marvellous in all his doings: the which if it be crooked and wry then toward the middle natural line, it signifieth a crafty, deceitful, wanton, and a manner of perverse and froward minde. And if you happen to finde in the hand of a woman, a cross, with three small lines at the upper corner of the line of life, it signifieth an unshamefast and dishonest woman: but if that cross be found about the right corner in the line of life, and be deep in, it signifieth an ungodly and mischievous woman,
which

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which shall suffer great punishment for her mischief: for such a cross in that line, doth always betoken evil, both in man and woman. If that there be found two lines in the end of the rising of the thumb, neer the line of life, as they were lying on the one side; by that token I judge the man to die shortly. And if the line of life have Branches stretched out toward the middle natural, in form as you see in the margent, it is a signe of riches, honour, and perfection. *
But if the said branches run downward toward the wrist in this manner, it signifieth poverty and damage by househould-servants, through their untruth. And if the said branches do pass strait thorow the Triangle to the middle natural, it signifieth a man after divers and sundry dangers and changes of fortune, to come to prosperity and riches. *
Moreover, many small lines dividing the line of life, betokeneth much sickness. Furthermore, if there be in the line of life certain points or grains scattering, it declareth a man unthamesac'd, a fornicator, and in jeopardy of his life for murder in a tumult, whereof he was author himself; and shall be divers times sore wounded. *

When in the beginning of the line of life there

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 there be three small crooked lines, dividing it in this manner, it is a token of a leprosie to come; for it doth declare the ill disposition of the Liver. Where upon this which is already said, may be gathered, that if the line of Life be long and deep, well coloured, having a good proportion with the middle natural line, and the line of the Liver or Stomack, and that the two be of due quantity and length, and well coloured; it is a good signe of long life, good nature, wit, disposition, and complexion. And often times there be found in the line of life ○ ○ ○ of these notes, which do signifie the loss either of one or both eyes: the which although they be seldom found, yet in my self I have had the experience; for in the same place of my hand is the same mark; the which when I saw, I called to remembrance in what danger I was of one of my eyes: for, sitting by the fire in winter, I fell therein; and tumbling in the flame with my left eye, I was vehemently tormented. Albeit I find, that not onely that did prognosticate that evil unto me, but also the opposition of Mars and the Moon in my Nativity. For I finde at the time of my birth, Mars to be in the eleventh house in a manly signe, and the Moon

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Moon likewise in the fifth house ; which constellation is observed of the Astronomers to signifie some such thing. And in so much as I have found this true, it doth so much the more verifie that which I said before, that these Aries were joyned together, as it were by a certain alliance or affinity, and that the one without the other could very little prevaile. For it is most certain, that the inferior bodies are governed by them above : and as all power and strength hath its influence from those heavenly bodies ; so likewise all lack and default cometh by them, it is most sure. Wherefore we may well consider, that Nature was a careful workman about the creation of mans body, which hath given knowledge to man diversly and manifoldly, to judge by these three most noble and principal parts.

In the other parts, she hath not so done : For she hath set in the hand of man certain signes and tokens of the Heart, Brain, and Liver ; because that in them the life of man do chiefly consist. But she hath not so done of the Eyes, Ears, Mouth, Hands, and Feet, because those parts and members of the body, seem rather to be made for a comeliness

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oz beauty to the body, then for any necessity. Therefore all hands have the thre lines aforesaid ; but the other incisions oz lines many do want oz lack ; Husbandmen being also excluded from hence, for their continual labour.

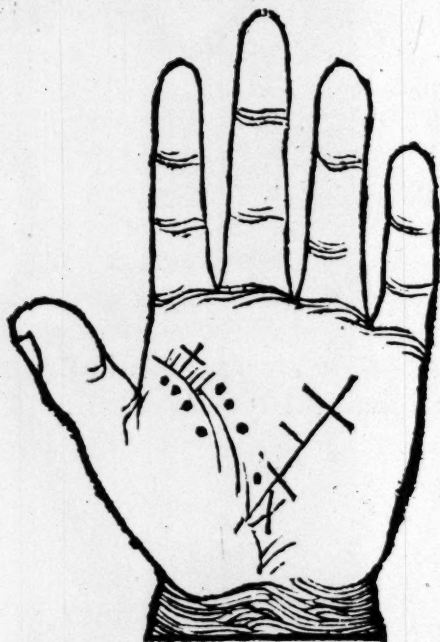
Wherefore, since these two Sciences need such a mutual help one of the other, I will declare unto you out of Astrology, the nature of the Erratical signes, which the Greeks call Planets. Saturnus maketh sad, circumspect, covetous, slow, and little speakers, and self-lovers. Jupiter causeth pleasant, liberal, quiet, sober, and eloquent persons. Contrariwise, Mars causeth cruel, fierce, and lvers. The Sun maketh godly, witty, happy, oz fortunate, and couragious men. Venus causeth incontinent, libidinous, comely, and fair. Mercury causeth subtle, crafty, learned in Sciences, and nimble men. The Moon maketh quick witted and comely, but unstable and slow.

Now I have spoken of the diversity of dispositions and wits: I will also shew somewhat of voice and speech, whereby the divers effects and working of the Planets amongst themselves, may the better be understood and known. Saturnus doth cause a
slow

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slow and striking voice or speech. Mars a
crashing voice, like the breaking of metals.
Jupiter a shrill sounding, and gentle voice.
Venus maketh a weak, soft, pleasant, and
effeminate voice. And so likewise doth the
Sun & Mercurie. The Signes also have their
proper voices: For, Virgo, Gemini, Libra, A-
quarius, do make good voices or sounds. A-
ries, Taurus, Leo, Capricorn and the last part
of Sagittary cause mean voices. Cancer, Scor-
pio, and Pisces, are either altogether dumb,
and without sound; or else minister some
great impediment in the speech. There be
also certain signes called fertile, because
they do increase; which are Cancer, Scorpio,
or Pisces: And others be called barren; as
Gemini, Leo, Capricorn. So that whatsoever
a man can do, may be applyed to the signes,
as furtherers of the same. The which thing
in that it cannot be denyed, so much the
more are they to be counted slanderers,
which esteem and report Astrology not as di-
vine, but as a vain frivolous Art or know-
ledge; whom in their places we will set
forth in their colours. But now to return
to our purpose.

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If you finde a cross in this sort about the upper corner, proceeding out of the line of life, and on the nether side thre small lines, and on the upper side two, as you may see by this figure; it signifieth a libidinous and an unshamefac'd woman. But if the thre lines be found in the nether end of the line of life toward the wrist, it betokeneth that
the

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the woman shall suffer grieuous punishment
for some mischiefe, or evil doing.



When that certain small lines do diuide
or touch the line of life in the upper end, in
form prescribed; it doth declare the infir-
mity and sickness of the body. But if on
the other part of the middle natural line,
there

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there be incisions in this manner, lying as it were directly from the nether part of the line, and rising upward; it betokeneth evil, as pain in the Head, which cometh of exhalations of the Stomack, or some such other disease. And these three lines on the end of the line, do betoken evil, as shall appear hereafter.

CHAP. III.

Of the Middle Natural Line.

The line which beginneth at the root of the line of life, and passeth through the palm of the hand, toward the hill of the Moon, or Mount of the Hand, is properly called the middle Natural line. The which if it be strait, and undivided with any small overthwart lines, it sheweth good health, a sound brain, a quick and lively wit, and also a good memory. If it be long, stretched out to the hill of the Moon, it doth declare a stout Stomack and long life: which if it be short, that it pass not the hollownes of the hand, it betokeneth a fearful, covetous, unwise, and unfaithful man; and if the said line do not stretch out to the hill of the Moon,

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Moon, but end ever against the space, which is between the middle finger, and the Ring-finger it betokeneth a man of ill manners, and that shall not live long. Then if the same line run out beyond the hill of the Moon, and turn in again in form of a half compass : the farther it stretcheth, the longer life it betokeneth, but in age poverty. But if the same line at the upper end do rise toward the fingers, it signifieth an unshamefac'd and malicious man : the which if it rise very much toward the fingers, it doth declare him to be very foolish and unwise. Contrariwise, if it turn downward almost to the palm of the hand, it is a token of a covetous and unclean man. On the other part, if it turn upward, and touch the table-line: it signifieth some great loss, and aduerse or evil Fortune : and if the same line be writhen unequal, and of diuers colours : it is a token of an ill disposed minde, and oftentimes of theft. The line being strait, equal, and bright coloured : betokeneth a good conscience, and Justice. But when the middle natural line is broad and gross, with a certain redness intermedled : it signifieth a rude disposition and lack of wit. And

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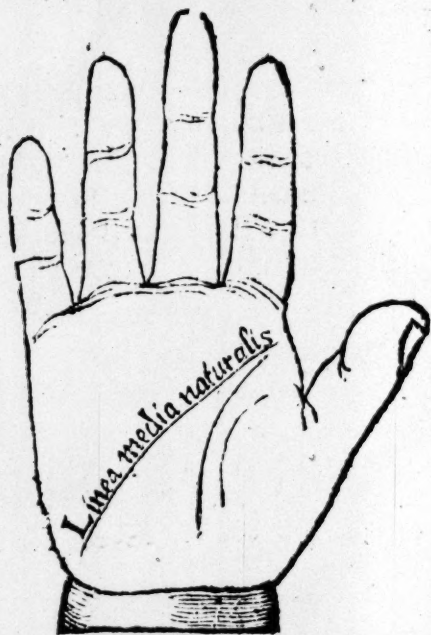
if it be neither too strait nor too large, and well-coloured, it betokeneth a merry, cheerful and a fortunate man: but if it be subtil and slender, swart or pale; it declareth weakness of the brain, and vapours rising from the Stomack into the Head. And if the line appear gross and very deep, and hath a certain small line near to it red-coloured: it sheweth an angry and furious man. Again, if it have certain knotty spaces in this manner O, so many knots as there be, it doth declare so many murders, either already committed, or hereafter to be done. The which knots, if they be not fully closed or shut, they are a token of a great quareller, which shall beat and wound, but not kill outright. If there be in the same line certain gross wicks, or points: it sheweth an unmanly, foolish, and unpleasant man, the which points if they be very red: it betokeneth a very cruel and fierce man. If the same line be crooked, making half a circle, with a certain obscure or dark colour: it signifieth danger by four-footed Beasts, or else to be slain of a wild beast. And oftentimes, nigh the same line, there be two small lines joined together

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gether (as in the figure of the Hand fol-
lowing you ſhall ſee) which ſignifie
wounds , but not with weapons. More-
over , if there be a croſs in the ſame line,
over againſt the middle finger : it beto-
keneth that the man ſhall die within a
year. If any man have this line forked
toward the waiſt , with ſmall diſſiſions :
he ſeemeth to ſet all his minde on miſ-
chief , and neither to fear God nor
Man.



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This Figure of the Hand here described with the middle natural line, beginning at the root of the line of life, and passing directly through the midst of the Hand, without any incisions : signifieth the good state of mans body, and health of the Brain. And when it maketh a sharp corner with the

Palmestry.

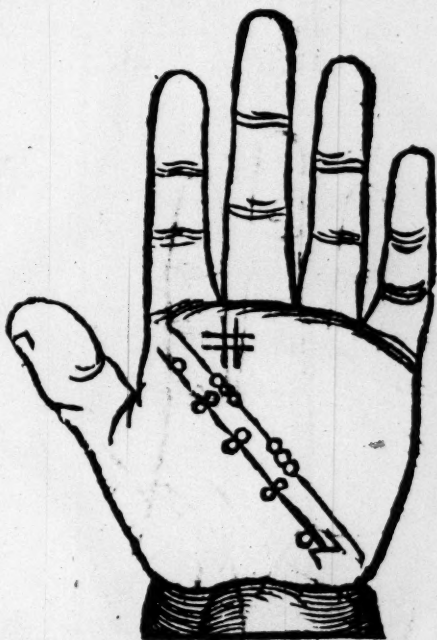
the line of life, it declareth a quickness of memory, and uprightnes of minde. But if it be (as is rehearsed in the Canon before) unequal, not stretching past the pit or Cave of the Hand, it betokeneth a fearful, covetous, and a forgetful person.



The Book of

If the middle natural line aboue Figured, make as it were half a Circle, with a certain obscure colour, it threathneth hurt by Beasts, and oftentimes Death. But if at the end of this line on each side doth appear two small lines, it signifieth wounds by weapons. If there appear over against the middle-finger a little Cross divided with small lines, it doth demonstrate the weakness of the body, and brevity of life; and so much the rather, if the square or quadzangle be lacking in the Hand.

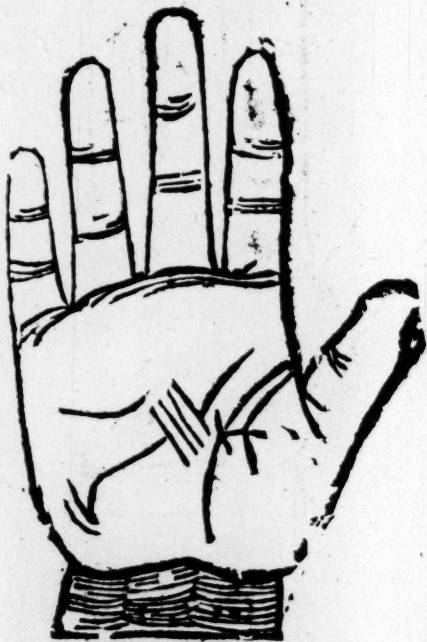
Palmestry.



If the hand before portrayed, have in the middle natural line certain pale knots: how many knots there be, so many murders it doth declare already committed: if they be red, they do pronounce the person to be hereafter both murderer and thief. If there be crooked incisions in the said natural line, I judge him to be a very unhap-

Palmestry.

pe, and unfortunate man. And by the cross there, I suppose him to be full of strife and debate, and desirous of discord.



When this middle natural line stretcheth to the Table line, and is crooked in the end in form prescribed, it declareth a naughty evil tongued man, a shedder of blood, and shall often be in danger for the same, and
at

Palmestry.

at the length peradventure suffer condign punishment. If the same line have pryvy incisions: it doth denounce a proud, babling, and angry man. But if there be a cross in the upper corner right against the rising or hill of the thumb: it sheweth an honest man, and apt and disposed to all kinde of goodness, and so likewise on the contrary.

CHAP. IV. *Of the Table Line.*

This line is called the Table-line, because it maketh the fashion of a Table in the Hand, for so we do call the space remaining between it, and the middle natural line; it is also called the quadrangle or square line, because that with the middle natural line, it maketh almost a quadrangle or square. If this line be equal, long enough, deep and strait: it is a token of a good nature and strength of the principal members of men of modesty, temperance, and a constant minde in all good works. If it stretch past the midst of the hill of the foresinger, and touch the hill of Jupiter: it is a signe of vehement anger and cruelty, being red above

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bove is a signe of a promoter, and envying another mans felicity or welfare. And having branches rising strait to the finger of Jupiter, it doth promise promotion, encrease of riches: and that being poor, shall come by little and little to honour and worship. But if the line be naked without any branches stretching toward the root of the forefinger: it betokeneth an unfortunate and poor man. If it have in the end three small lines or branches about the hill of Jupiter, running strait forth to the upper corner: it signifieth a fortunate, liberal, merry, modest, and noble man; which delighteth in all kinde of comely and cleanly apparel, and sweet smells and labours. In whose birth, who doth consider the horoscope, (whether he finde Taurus or Libra, whom Venus doth rule, or Sagittarius and Pilces, upon whom Jupiter hath dominion, or what planet else there be) shall easily perceive and finde the cause and reason of this matter: a cross standing in the same place, doth signifie a liberal man, a lover of truth, benigne, gentle to be spoken to, and in a manner one indued with all kinde of vertue. But if this line do finish or end over against the hill of the middle finger: it betokeneth a liar, a
self

Palmestry.

self-lober, inconstant, deceitful, unshamefast man, and a sower of strife and debate. When this line is joynd with the middle natural, so that they make both a sharp corner: the same man shall be in many dangers both of Body and Minde, that he shall be even weary of his life. And if he lack the middle natural line, that the table line joyning to the line of life, do make a sharp corner or point: I judge that that man shall lose his head, or be deadly wounded, and shall never bring any thing to pass. If this line be divided, that one part look toward the middle natural, the other toward the hill of Saturn: it is a token that he shall be often in danger of his life, and yet escape. The same line being subtile and strait at the end, under the hill of Jupiter: it signifieth a governor of a household: and promotion or rule over his brethren, kindred, and equals. If it hath incisions over against the middle finger, it betokens a flatterer, and a double tongued man, whom few men shall love. If a line coming directly from the quadrangle to the hill of Saturn, dividing the Table line do make little cross there, it threatneth violent death. For as this line is a token of great felicity & good fortune, if it pass by the hill

The Book of

hill of the middle finger, and stretch beyond the hill of the fore-finger : so likewise, not touching the middle finger, and ending under the hill thereof, is a signe of extreame poverty, and many calamities and dangers. Then this line having many interruptions or incisions lying scattered, it signifieth a foolish, and an unconstant man, whose study or desire is to be in contention with women, as now to love, now to hate, and oftentimes to chide and fight with them. And this line being deep, subtile, and pale, at the end aforesaid : declareth an honest chaste man, but weak, and much troubled with sickness and diseases. But it is an ill sign, and specially in a woman, when the line beginning at the middle natural, going to the hill of the middle finger doth both divide the Table, and the table line, and is forked in the end. And that woman which hath a line coming from the line of life to the hill aforesaid: it signified that woman to have killed her own childe. The which line if it turn backward to the hill of Jupiter : it betokeneth that woman shall have great inheritance, if that line be redder then the other, it betokens pain in the bowels and knawing about the navel. Again, if that line

Palmestry:

line be double, . cutting the table line : it sheweth that the man shall die a miserable death. For both in men and woman, it is a token of an ill end. And often the table line toward the hill of Saturn or Jupiter, is seen forked : which doth note the man shall suffer many weary labours and travails in his life, the which the redder it is, it sheweth him the more inclined to anger. When there appeareth in the same line certain small lines rising one by another, the more there be, the more honourable they declare him to be, and to have the greater power and rule. But in whose hand there is no table line at all, I conjecture them to be of both kinds ill willing, contentious, angry, unfaithful, unconstant and ready to all mischief. Moreover, if there appear a line coming from the table line toward the little finger, it is observed, that man to be neither good nor fortunate, but covetous, angry, and horrible sad, and also filthy, envious, and a companion of mischief : if there appear any lines red between the table line, and the ear finger ; it betokeneth so many morriages as they be in number ; but if they be crooked and pale, they be already past. Again, if there be found under the root of the table
line

The Book of

line certain crooked crosses, so many as there be, so many deadly enemies they do betoken. When that a line comes from the table to the hill of Saturn : divide the table line, and make a cross on the end thereof ; it is said to be a token of a violent death. And certain wise men in this science say, that if there be small incisions about the upper end of the same line betokeneth sickness in youth : if they be in the midst, in middle age ; if at the other end, in age ; and if the same lines run downward, the disease shall be of choler : if they ascend, of flegm : if they rise out of the midst upward, it shall be of blood ; & if contrariwise they turn downward, it shall be of melancholy ; after as his colour is bright or dark. Here is to be understood, that Cancer, Scorpio, and Pisces, do rule the salt flegm, And Saturn causeth all diseases that come of a viscus or slimy flegm : as the Gout, Leprosie, Canker, and Scut. Taurus, Virgo, and Capricorn are of like nature, cold and dry, and rule the melancholy. And therefore Venus doth cause cold and moist diseases in the throat and privy members. Likewise the Moon causeth the Dropsie, falling-sickness, and Apoplexie. Aries, Leo, and Sagittarius have dominion

Palmestry.

munition of the choler, Agues, & Byles, which come of blood. Likewise Mars doth rule hot Agues, Frenies, and the Worm in the head: unto Jupiter we attribute the combust blood; unto Mercury is applyed the diseases of the minde, bitter, and heauy thoughts, and troubled conscience. The Sun bringeth hot and dry diseases. All which things shall appear more plain hereafter, where the nature of the Planets and Signes shall be spoken of, wherefore note always that the redness of the lines or incisions come of the heat of Mars. Therefore in all the judgments of this Manual Divination, I will you to have respect to the nature of the Planets and Signes, wherein the Sun was the time of Nativity or birth. And so likewise the Physiognomy must be taken heed of, and by that means the wise judge shall get both profit and praise.

The Book of



If there be found in the line of fortune,
called also the line of prosperity, three small
branches, and be joyned with the line of life,
and therewith divide the wrist; it betoken
eth a good and quick wit, but if it joyne to
those lines, as it is here described, with a
certain writhing or crookedness: it signifi-

eth

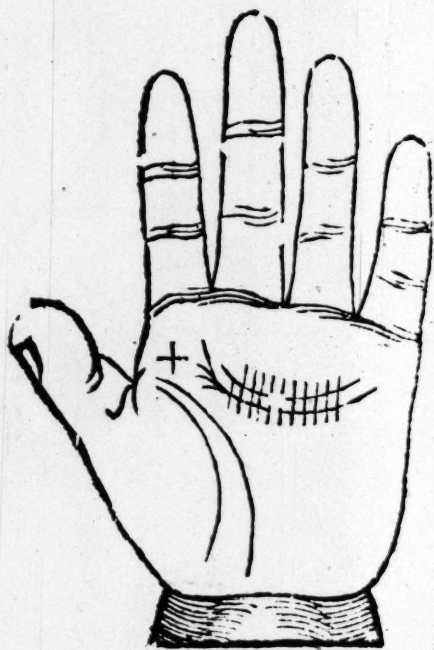
Palmeſtry.

eth an evil, perberſe, wicked, and a malicious ſlanderer, and one to which cobeteth alway to ſhed blood. For whenſoeber you ſhall ſee theſe manner of lines, Strait remember and have recourſe to the nature of Mars.



The Table-line thus diſpoſed, that it begin and end in his due places, doth declare the

The Book of
the good state of the body, and strength of
the members of generation. But contra-
ritwise, if there be no Table-line at all, or
that it be without branches, short and gross,
stretching out beyond the hill of the fore-
finger: it signifieth a mischievous person,
and hard of learning or understanding.



These

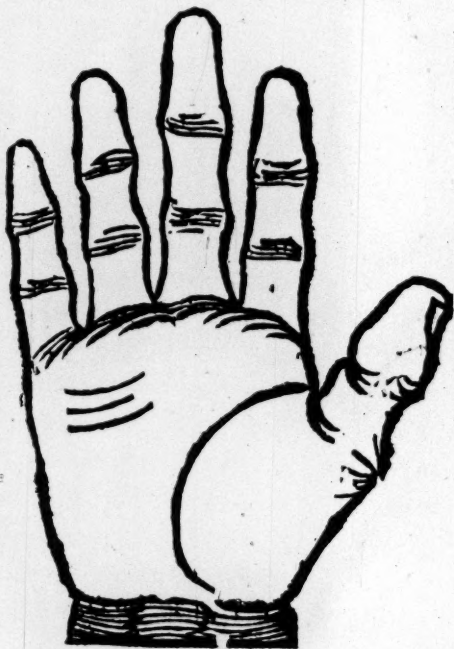
Palmestry.

These three branches in the end, about the hill of the fore-finger, against the upper corner, is a good sign both in man and woman. Also a little cross in the same place, betokeneth good likewise. If the said table-line have many incisions, it signifieth hatred of princes, and of great men: but if the incisions be unequal and dispersed, you shall understand the variety of fortune.



The Book of

If that the table-line be lacking in the hand of man or woman, it is a very evil signe; For it sheweth a man prompt to all mischief, which also shall dye an evil death. There must also be respect to the lines about the hill of Mercury; for there is the signes of mariage, and the judgement of such things as pertain to the Planet of Mercury.



Again,

Palmestry.

Again, if the Table-line do thoroughly touch the natural line, that it make a sharp angle as you may see, it betokeneth ill : for so many perils shall hang over his head, that he may justly repent that ever he was born. But if the natural line be lacking, and the table-line touch the line of the heart, (except I be utterly deceived) that man shall lose his head, or die some ill death. When a certain line (as here you may see) doth divide the table-line, and make a small Cross in the upper end, it doth betoken a violent death. The which line if it rise strait upward in the hand of a woman, and divide the table-line, it is an evil token, for the which lack the Canon or rule afoze. If there be a small cross in the end of this table-line, it betokeneth spiritual dignities, and the rather, if there be two crosses (as I have often proved) it signifieth ecclesiastical promotions.

CHAP. V.

Of the Wrest.

The space which as is aforesaid appearing in the joyning of the hand to the arm,

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arm, is called the wrist; the which if it be pure, and of a good lively colour, it declareth the good estate of the body, and contrariwise the evil. And note, that for the most part there be two lines which as it were divide the hand from the arm. If there be two lines, then if that next the hand be equal, straight and well coloured, stretching upward, it promiseth riches; yea, although he be very poor, it promiseth increase and felicity: and so much the rather, if there be straight branches, and not overthwart. If that a line rising at the root of the arm, do run up to the root of the middle finger, it signifieth good success and prosperous fortune. But if there be in the space or joint four equal lines well joyned, dividing the arm overthwart, behold great honour and dignity, succession, and heritage of the kindred. And if there be found in the root of the arm, near the hill of the thumb, nigh the line of life (if it descend so low) three lines or scars, or mores; it signifieth that person to be accused and betrayed by women, and to suffer slander by them. Further, if a line beginning in the middle of the wrist, go toward the hill of the Moon. it doth prognosticate many storms and troubles of fortune, and

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Palmestry.

pryby enmity and hatred. The which line if it be crooked and unequal, it is a token of continual bondage, and that that person shall never come to promotion nor riches. If there be many lines scattered in the wrist, and rise to the hill of the thumb, he that hath that signe, is in danger to be afflicted, wounded, spoiled, cast in prison by his kinned, or by those whom he most loved. If there begin certain lines in the arm, and divide the wrist, and joyn together in the upper part, that man, without doubt, shall dye in exile or banishment. The which lines if they do not fully close, but be somewhat distant a sunder, he shall end his life amongst foreign nations, far from his own country. The same lines tending to the Palm of the hand, do foreshew long navigations and journeys by Sea, and an unstable life to be spent in such sea-peregrinations. Further, if there go a line directly from the wrist to the hill of the forefinger, it signifyeth a long journey, or a difficult or doubtful return. Also, if there rise a line at the Wrist, and run into the cave of the hand, and be very red, it declareth the weakness and diseases of the body to come. But if it be pale, they be already past, and no more to be feared. If there be

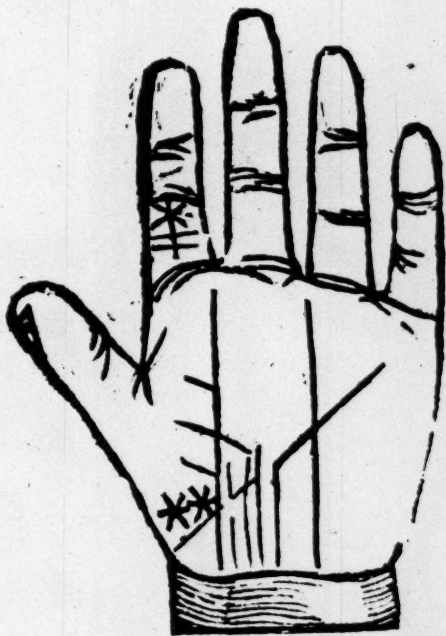
The Book of

found in the hand of a woman a triangle, tending from the wrist to the hill of the Moon, it sheweth her to have been corrupt, defiled, and deflow'd in her first youth and flower of her age. Moreover, if there be about the wrist of a woman a little Cross, I judge her thereby both honest, wise, and chaste. Behold the signes of the good Estate of the Body, when the space in the wrist next the hand, and the other next the joint of the arm, be both of good and lively colour, having the four incisions aforesaid, it betokeneth all goodness. Again, how hateful are the three Stars, which threaten danger by accusation and slander!

Mark also going from the wrist to the Root of the hand, how manifest an argument of infelicity and evil fortune it is. Then that coming from the wrist to the hill of Jupiter how it signifieth a forrain, and far distant life to be led. Another rising upright, doth promise riches and favourable fortune. Moreover, the signes which are in the hill of Jupiter betoken riches, honour, and dignity. Also four lines almost compassing the arm (as you may see in the hand following) are tokens of long life: and certain lines going from the root of the arm, making a sharp angle or corner, and a small cross

Palmestry:

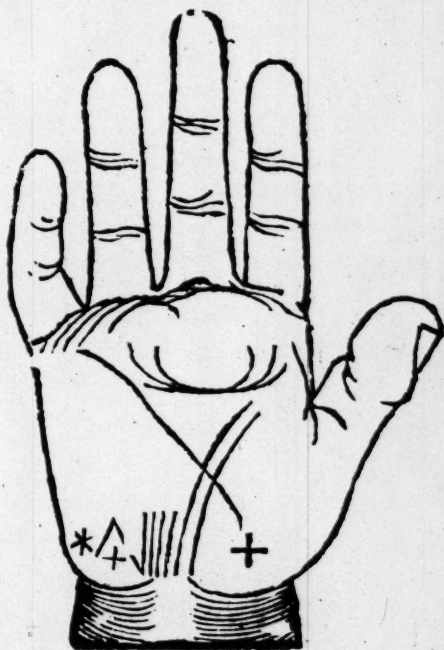
cras by them, do promise great quietness of life, and to pass his time mœrly with promotion. But if the cross be away, it doth onely promise succession and heritage of many. If the cross or certain little stars be there, that man shall lack nothing necessary to his life.



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If there be found in the **W**rest two large lines, and the nether line be subtil, it signifieth riches until the middle age, and after worshop, but decrease and decay every day more and more. If there rise out of the same lines two small lines as it were supporting and holding up one another, and certain other lines rise up directly through the Palm to the natural line; it is a token of great integrity, and declareth that man to be of a good conscience, the which through his behaviour shall come to great riches and prosperity, and also come to a good end: but yet it will be the longer ere these things happen, if the line ascending be crooked and withen.

Palmeſtry.



If that two lines beginning at the **W**rist
do rise through the **P**alm to the hill of the
Sun or ring finger, and the same hill be di-
vided with two lines overthwart: it signi-
fieth a compasser or doer of great things,
which shall have rule and authority in kings
business and affairs, and thereby get both
great honour.

The Book of



If in the wrist there be seen a certain
gross line, and then another subtiller and
slenderer, and the third grosser and deeper
then the other, it proposeth abundance of
riches in the first age or youth, infelicity
and poverty at the middle age, and in the
third and last age, recovery of all before lost,
with increase of riches, and a quiet life to
the

Palmestry.

the last end. If there be two crooked lines ascending to the hill of Jupiter and upon the first joynt of the same appear two lines going overthwart, it signifyeth increase of substance, by long Journeys and travails. The same lines going to the hill of Mercury, betokeneth a man apt to many things, but not fortunate to great riches. But if they run to the finger of Saturn there can be no worse signe: for he will all coveteousness, and inmoderate desire, envy, and disdain at another mans happiness and wel-fare, and a minde given to all evil.



CHAP.



Palmeſtry.

CHAP. IV. *Of the Triangle.*

The Triangle in the hand is three lines, (that is to ſay) the line of life, the mean natural line, and the line of the liver or Stomack : which are ſo diſpoſed and ſet, that they make the form of a triangle. And the ſpace incloſed within thoſe lines, is divided into three parts or corners ; whereof the firſt is made by the line of life, and the natural line, and is called the upper angle. The other, which is formed by the line of life, and the utter part of the triangle, is called the ſiniſter or left angle. The triangle being of equal angles, having lines fair, well coloured, and ſtraight, doth repreſent the good quality of nature, and of the Body, with health and ſecurity of the minde, with fame and renown, and alſo long life. And contrariwiſe, the lines being dark, unequal, not making a plain Triangle, doth declare the contrary. Further, if the ſpace of the Triangle be wide and broad, it doth argue a ſcut, liberal, and bold Stomack. Again, if he be ſtrait and ſhort, it betokeneth niggardie, covetouſe.

The Book of

ness, and fearfulness. If the plain within pale decline to swarthiness, it signifieth an angry and a deceitful person. Also, if it be cut and divided with many wrinckles, it sheweth the ill disposition of the body. Moreover, the upper angle is closed by the line of life, and the natural line, three manner of ways: first of all, if it close in the cove of the hand ever against the valley between the fore-finger and the middle-finger, we judge thereby a miserable life, endangered with calamities and captivity, and a minde full of anxiety and care, and oftentimes as it were drowned and overcome, and specially for the desire of money. Secondly, if it be well closed with a sharp corner under the midst of the hill of the fore-finger, it declareth a good nature, a quick wit, and good disposition, happy and prosperous success, with integrity of manners. And all these things are so much the perfecter if the angle be well and sharply closed. Thirdly, the lines not joining together, but having a certain space left between, is an argument of an ambitious man, a self-lover, unpure, and unmanly, a slanderer, and cruel, a lyer, and living without praise or good name. The which man it he happen to come in captivity

Palmestry.

ty or bondage, he shall never recover again his liberty. And if he be free, yet he shall dye miserably. The space within the triangle rough and hard, is a signe of anger and craft, and subtilty; if it be rough with wrinkles, it signifieth envy, hatred, and slanders. When there doth appear a certain line between the two lines, so neer, that it touch either of them, it signifies that man shall either be poisoned, or have some mortal wound. When there appear in the upper space four lines, dividing one another like crosses; it sheweth envy, backbiting, with study and desire to oppresse others. For the two lines joining sharply together, doth declare the goodness of the whole body; but if they end in the cave or pit of the hand, precisely over against the finger of Saturn making an angle; it betokeneth blood-shedding divers and sundry ways; as wounds of the head, flux of the belly: and if this signe be in women, it signifieth the incessant flux of the menstrue, and danger in child-bearing. If there be in the triangle a figure like a star, it sheweth an adulterous woman, and past shame, and furious, which through her irreparable anger, shall fall into such a frenzy and madness of minde, that she shall covet

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and go about to cut her own throat. Whensoever you perceiue in the hand of a woman in the place foresaid, a certain star putting forth a long rule, iudge that woman to haue four husbands. If in the same place there be a crosse without any incision, it betokeneth good both in man and woman. For in those which haue that signe, it betokeneth a life well passed, and to end with good name and fame. The right angle being very sharp, doth shew a circumspect, witty, and sparing man; the same being obscure and grosse, is a signe of rudeness, sloth, and much giuen to sleep. The left angle sharp, betokeneth a babler and crafty man, notwithstanding witty and painful: but if the upper corner be not sharp, and hauing as it were the character of Saturn, it is a token of an evil and plain Saturnine nature. And he whose fingers are so set, that there be in every joynt as it were certain spaces or risings crooked and unequal, it betokeneth him to become very poore, and to liue miserably. If there be in the upper part, that is, in the third joynt, an euident withing or crookedness, it is a signe of enuy, deceit, malice, and altogether of an evil disposed minde, which man also shall lead a life full of misery and calamity.

The

Palmestry.



The Book of

The Triangle both in the hand of Man and Woman, doth signifie much goodness. But if there be found in the hand of a woman, within the triangle, the similitude of a star, it betokeneth an unchaste woman, and given over to the lust of the flesh. Also, in a man it is a signe of evil. Further, if there be in the hand of a man, about the right angle, an expresse plain star, it doth plainly declare an untrusty, troublesome, deceitful, and slanderous person; also a thief and robber, doing all things, be it right or wrong, by violence; inclined, and also instructed in all evil; who at the length shall dye an evil death. Small branches in the beginning of the line of life, or table-line, doth betoken abundance and increase of household.

Palmestry.



The Book of



If a star having a long stalk or branch going from it, be found in the hand of a woman, it doth declare that she shall have many husbands. As often as the two lines of the upper corner be distant asunder with a space between them, it is an evil signe. Also four lines dividing themselves in the upper corner

Palmestry.

corner in manner of a cross, do demonstrate an envious detractor, and a man of evil fame and name. Then a figure as it were the character of Saturn doth pronounce an evil end. The table-line also fashioned as you may see, doth betoken an unfortunate man, and given to the belly. If there be the figure of a fork either upward or downward in the said triangle, it sheweth an inconstant and libidinous man.

CHAP. VII.

Of the Quadrangle.

This Quadrangle is called that space which is between the line and the mean natural. Then if the incisions of this Quadrangle be of a bright and lively colour, it doth promise the equity and uprightness of life; and contrariwise, it doth declare a wicked and naughty man. The same space, ample, and large, betokeneth liberality, and stoutness of stomach. A cross also in the same place of the hand, signifieth good success in ecclesiastical ministrations; and is so much the more fortunate, if the figure be doubled or tripled, like unto a
E 4 lattice:

The Book of

lattice: but if the same crosse be crooked or undivided with overthwart incisions, it doth prognosticate the contrary to all that is aforesaid. Moreover, an evident star in the same place, doth demonstrate a stout man, upright, true, and of a good conscience. The which man although through adversity and misfortune he fall into poverty, yet he shall rise again by his own virtue and goodness: yet notwithstanding, it sheweth him to be a feminine man, which also shall suffer some adversity and trouble for women.



Often

Palmeſtry.



Often times also the whole table is lacking: than if the table-line joyn with the natural line, and begin a triangle, it sheweth that man to be in danger to be slain by many that shall lie in wait for him. But if in the end of the table about the pommel of the hand there be a manifest cross, judge thereby

The Book of

thereby many peregrinations, long journeyes, and often changing of place, but thereby good fortune. When the two lines which make the table, be far distant, with a great space between them; it is a token of superfluous heat, and untemperate humours in the body. Contrariwise, the plain or table of the hand being narrow and straight, betokeneth a covetous man, careful to get goods, and therewithal deadly cruel. And this is sufficiently spoken of the principal incisions or lines which are within the hand. And consequently we will intreat of the risings or hills of the fingers, and also of the fingers themselves, with the stations of the Planets, and whatsoever else shall remain needful to be spoken of.

You have heard before declared what the characters, lines and crosses in the table of the hand, do signifie and foreshew. The star also in the midst of the table, doth shew a lover, and maintainer of all honesty and goodness, and therefore had in reverence, and aspiring to great dignity. And let this be a general rule for all those whose hands do quiver and shake by nature, (for unto many it hapneth by chance, and to othersom by sickness and diseases) to judge them as an-
gry

Palmestry.

gry scolders, and bziabiers, unclean men and
b;unkardz.

CHAP. VIII.

*Of the hills of the Fingers; and first of the
hill of the Thumb, called also amongst an-
cient writers, the hill of Venus.*

Now that there is sufficiently entreat-
ed of the principal lines of the hand,
we will also write of the particular incis-
ions of the fingers, and of their hills; laying
before your eyes their significations, with
the natures of the seven Planets, whereby
you may know what is agreeable among
them, and contrariwise what doth hurt.
The rising or swelling of the flesh, begin-
ning at the line of life descending strait to
the wrist, is called the hill of the thumb: it
is also called the hill of Venus, because it is
soft and plain, with very few or no wrinkles
or incisians: and being ruddy and lively co-
loured, it sheweth the good quality and es-
tate of the body, also a lover of women, and
one delighting in cleanly and fine apparel.
But if there appear in the same place a
short line going downward by the line of
life,

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life, (and therefore is called the sister of the line of life) it signifieth a man delighting in venery. Notwithstanding, the same line being long, not broken off, wholly accompanying the line of life thorow, doth promise continual riches. But if it begin not in the upper end of the hill, but peradventure in the midst, or not far from the neither end, it betokeneth lack and penury in youth; but after abundance and plenty. Often also there be four lines equally distant, coming from the top of the hill to the wrist, which do promise riches and honour even in the first age: the which lines if they begin not at the very top, but at the joynt of the thumb, they do promise the same success, but longer and later to come to pass, even in the extreme age. If the same four lines do divide the upper joynt of the thumb a little within the nail, or be very near the same joynt, and be long, bright shining, they betoken present honour and riches; And also rule and dominion, if the same four lines be divided, or cut, with other small lines going oberthwart. Many times there is a subtil incision beginning at the top of the hill of the thumb, going toward the line of life, which signifieth that man shall

Palmestry.

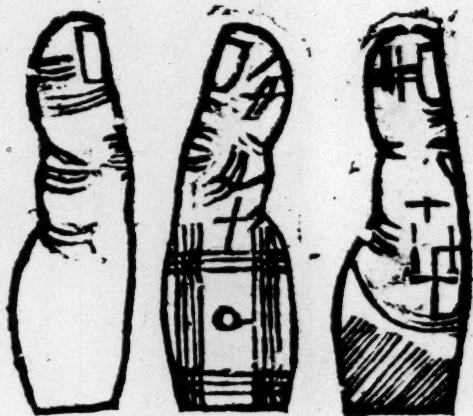
shall die by some stroak of weapon. Also, many bright lines rising over against the forefinger, and dividing the line of life, are tokens of many peregrinations and long journeyes into divers places. The same lines dividing the line of life in the upper part or beginning, sheweth a Boaster and an ambitious man, riotous, and venerous. In some also a red line, wandring up and down the hill of the thumb, betokeneth incest, and carnal company with his kinned. Albeit I would not have such credit given to this science, that this should strait be judged true, the hand being looked upon: for when we speak of accompanying with kinned, we would have it understood, that man to be so enflamed with fleshly lust and appetite, that there is but little hope that he will abstain from them. To the which thing it behooveth much, to behold the face and whole body of the man, which doth declare the state of life to come. For they which be pleasant mannered, leading a merry and joyfull life, being conversant and rejoycing in plays and dances, have small Stars in their hill, for this is the whole study of Venus: and such men have their hill commonly divided with many small and bright incisions, whom

The Book of

whom if you do well behold, you shall see his face well coloured, his body decently compact, his eyes black and clear, a pleasant countenance; and honest gesture, and altogether venerous, and therefore wanton, riotous, lecherous, delighting in dice, play, dancing, and other pastimes, having pleasure in flowers, roses, and sweet smells, costly apparel, desirous of gold and silver, often laughing, conversant amongst women, desirous and apt to learn all sciences of this sort and nature, and of a dull wit and understanding to learn any other thing. Also light of belief, easie to be deceived, liberal, gentle, iust and faithful, delighting in painted Pictures, and also desirous to learn to paint himself, having good fortune in all things of that sort: in the contraries, not so fortunate, whose life shall be pleasant with mean substance, not covetous of lucre and gain, beloved of many, given to all kinde of pleasure, not easily moved with anger, not careful about hard doubtful busines, but content with his present estate, setting all anxiety and trouble of minde apart, and so living to his last end. For likewise as in this, so in all other is the nature of man to be considered, as well by the habit and proportion

Palmestry.

portion of the body, as by looking in the hand: wherefore that which is here exprest, let be an example to be followed in all others. Further they which have the hill of the thumb divided with many small wrinkles not equally distant, but scattering and cut of order, are to be counted fleshly, impure, freward, and brawling, delighting to be in contention with women, burning so much in lust, that they be never satisfied, but seek strange and unaccustomed kindes of use like unto monsters and beasts: howbeit they be of an unpleasant conversation and life, delighting in no kinde of wisdom or learning, neither profiting any thing at all therein, but very apt to learn all handycrafts, and to devise and invent all things pertaining to riot. The cause of this I assigne to Venus, being in the sixth or eighth house in the birth of such men. Whereby you may perceiue how Astrology and Chyromancy do mutually embrace each other; so that the one without the other cannot well be understood, as shall be shewed hereafter more at large.



Venus.



Palmestry.

If there be about the first joynt of the thumb a cress like a ring going round about, and dividing the thumb: Many do stiffly judge and say, That that man shall be hang^ded. The which thing I have proved true in one man; but because I have seen many hanged which have lacked that mark, I leave it as uncertain. Also three or four incisions in breadth under the first joynt, betokeneth riches and honour in youth; if they be above that joynt, it shall be in the middle age: but if the same incisions be near the second joynt, it signifieth the same effect, but in the extreame and last age. If any woman have her thumb so marked (as is described in the second figure) I judge her to be eschewed and avoided, as crafty and naught. Also this mark ○ in the midst of the hill of Venus, signifieth a libidinous, evil mannered, and adulterous woman, willingly putting forth her self to whooredom and vice, wonderful untemperate, and insatiable in copulation. Further, what married woman hath three lines somewhat unequally distant, dividing the first joynt of the thumb, it sheweth her to be in danger either of death, or of a wound by her own husband. Moreover, many small crosses under the se-

If

cond

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cond joynt, declareth a very holy woman, giben to religion. Again, onely two of those marks, doth signifie an unfaithful babler, & a woman full of strife & discord. And many small branches in the same place, doth betoken a wanton woman, and one soon ripe.

CHAP. IX.

Of the hill of the fore-finger, and of the finger with the nature of the Iovials.

Jupiter the most beneficial Planet of all, hath his place in the hill which is under the fore-finger; the which hill being plain and smooth, doth shew unto thee honesty of life and goodness of nature. And so much the rather, if there be certain small dark ribels going out from the same finger; the which if there be not far distant, it betokeneth honour and dignity by princes. And some being bolder, do define and say, that he shall attain to so many degrees of honour, or ecclesiastical dignities, as there be such incisions in his hand. It is also a token of magnitude and boldness, desire, and study to compass great things: as also a desire of renown and glory, when a strait clear line beginning at the root of the fore-finger, almost at the mean natural line, doth turn back

Palmeſtry.

back again to the corner of the hill. A ſmall line alſo going from the table-line to the hill of the fore-finger, doth ſignifie the ſame aforeſaid. If that certain oberthwart ribels do divide the line aforeſaid, they betoken wounds in the head. Alſo a groſs, brigit, and ruddy line, dividing the fore-finger from the middle finger in a man, doth betoken the ſickneſs of the intrails or bowels: in a woman, it ſignifieth danger in childe-bearing, and ſo much the more danger, if it be very red. Moreover, croſſes in the hill of Jupiter. do ſignifie honour, and promotions in ſo many degrees, as there be found croſſes; for it hath been often ſeen, ſuch men to have gotten benefices and eccleſiaſtical promotions abundantly. And thoſe men having thoſe marks, are chiefly called Jovials, or of the nature of Jupiter having for the moſt part good ſucceſs in all affairs of that ſort or kinde, who for the moſt part are of a mean ſtature, and pleaſant form or ſhape, whitely coloured, thick haired, comely eyed, given to cleanlineſs and mirth. They be naturally ſtout ſtomacked, and high minded, having to do in great and weighty affairs, liberal oftentimes above their ability, coveting to rule

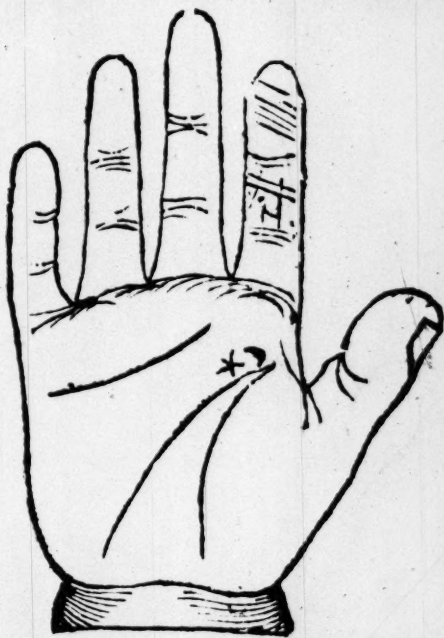
The Book of

and have dominion over others, despisers of all mediocrity and mean estate ; honest, noble, covetous of glory and renown, ambitious, pleasant and merry, faithful and friendly, abhorring all fraud and deceit, peaceable, apt and inclined to all learning and wisdom, politique and eloquent. The walking or going is mean, neither fast, nor slow, betokening a great constancy of minde. No men more fortunate then they. or that sooner obtain their desires. For the most part always in favour with Princes or great men, loving dearly their wife and children. Also prosperous and happy in succession and posterity.

Moreover, they be great eaters, and therefore often diseased with the rawness of the stomack or liver, or else long lived, having a clear and shrill voyce, and the foremost two upper teeth sticking out. And thus much of them in whose birth Jupiter is Lord, without conjunction of any evil with him. Furthermore, many lines going overthwart in the upper joynt of the fore-finger in the hand of a woman, do declare that she shall have large inheritance by the death of her friends and kinred. The same in the middle joynt, do signifie envy, lying and deceit :

Palmestry.

ceit: which signes if they be in the hill of
Jupiter, do minifter ſuſpition of an angry,
teſty, unmannedly, and ſcolding woman.

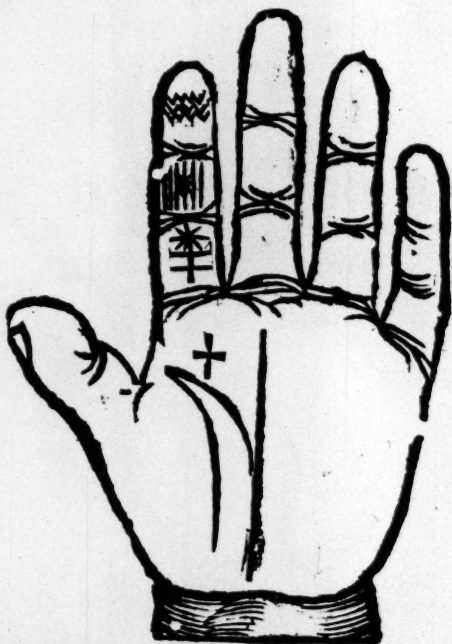


And thus have I alſo found out the num-
ber of children: If any woman have in the
middle joynt three bright incisions running
long ways, whereof the middlemoſt is ſhort
and blunt at the one end, and another bright

If 3

line

The Book of
 line going oberthwart, and two other dark
 lines which touch not the middle short line.
 Also wicked and naughty women have
 Stars with a half compass in the hill of Ju-
 piter.



The same also do declare three crooked
 lines almost equally distant within the ut-
 ter joynt of the fore-finger. Contrariwise,
 it is a token of honesty and chastity, when
 the

Palmestry.

the middle joynt is diuided with many lines going in length, with a star in the midst; also it promiseth great inheritance or riches to come (whether it be by order of inheritance, or of ecclesiastical dignities or promotions) unto him that hath a cleer star not interrupt with any line or wrinkle in the hill of Jupiter. A line going from the hill of the middle-finger to the wrist, sheweth fearful and weak hearted men, but notwithstanding envious. Some also affirm, that those which have that line, if they chance to be taken and cast into prison, either they shall dye there, or be grievously punished, or very hardly escape and be delibered.

CHAP. X.

Of the hill of the middle-finge, appropriate to Saturnus; of the finger it self, with the nature of the Saturnines.

The middle finger of the hand as is aforesaid in this science, is attribute unto Saturn, and called by his name, and therefore the rising underneath it, is also called the hill of Saturn. The which hill if it be plain and smooth without wrinkles or

The Book of

incisions, it declareth a simple man, painful, and without deceit. If that a ribel coming from the table-line, do cut the hill of Saturn, it signifieth a careful man, disquieted and vexed with daily troubles and cares, always studying and musing on something, notwithstanding seldom rich. Also many incisions in the same place, do declare an heavy and pensive life, full of penury and necessity prisonment, and torments. Likewise, a line bowing from the root of the ring-finger to the hill of Saturn, sheweth a slothful and sluggish man, foolish, and rash, never doing any thing wittily, albeit sometime foolish, bold, of a foolish and rude mind and understanding. They say also, that woman which hath more lines between the fingers of the Sun and Saturn, then between the Sun and Mercury there being some lines also, to be apt to generation, and specially of men-children. This also I know certain, that if any small lines go from the principal lines of the hand, to the hill of Saturn, they declare an evil disposition, and not a very honest life. It is also judged a token of sterility and barrenness in a woman, to have a cross or a star in the the first joynt of the finger. And those which have the hill discovered

Palmestry.

versly divided with rules, the other hill being smooth and plain; are to be judged Saturnines, whose nature for the most part is to be pale coloured, uncomely visaged, their eyes fixed downward to the ground, in going slow, lean, and ostentivous crooked backed, and for the most part evil mannered. For Saturn maketh them malicious, deceitful,



and

The Book of

and crafty, delighting to be alone, regarding no man, without all friendship. Not very curious about their meats, great drinkers, and oftentimes great eaters; continually disquieted with cares and miseries, never free from them, full of heavy and fearful thoughts and imaginations, loving fennes and standing waters, living filthily, slow and rare of speech, cold of nature, weak bodied, sickly, of a low voice, hoarse, and stutting, lightly envying other, and whom they hate, they persecute continually without remission. Their delight is to build, to plant, plow, and all things that will continue, having no great pleasure in women, and therefore seldome having children, but dying without issue. Wonderful defenders and keepers of their Liberty, judging it extreme evil and misery to serve and be in bondage, delighting in black, and therefore clothing themselves therewith, full of suspicion and fear, giving great regard unto dreams: and thus far of Saturnius. That woman that hath five or six lines in the first joynt of the middle-finger running downward, shall bear a son which shall be a Priest. Also that man which hath a star in the same joynt, shall either kill or be killed.

CHAP.

Palmestry.

CHAP. XI.

*Of the Ring-finger and his and the nature
of them born under the Sun.*



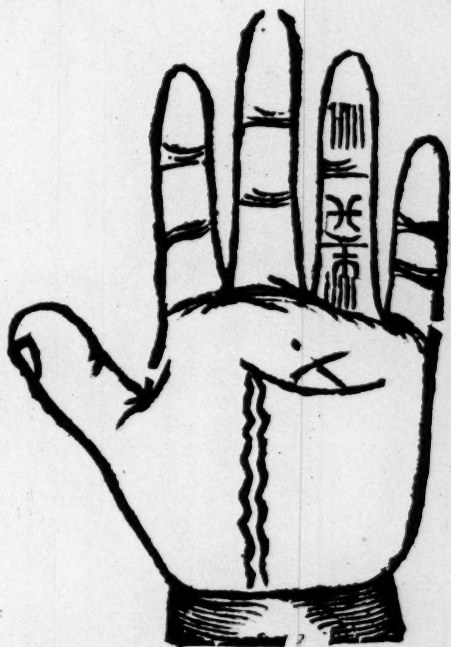
The hill of the Ring-finger, called also
of most learned men the hill of the Sun,
is that which riseth in a certain space be-
tween the finger and the table-line: if there
proceed from the root thereof to the table-
line, certain small lines, they work the
same effect that Mercury doth amongst the
Astrologians, which make a man of a preg-
nant and quick wit, given to divers kinde of
learning, proud, and eloquent, also fortunate
to promotions, as well prophane as spiritu-
al. But if there be other lines drawn over-
thwart them, or that they divide one ano-
ther, it signifieth the clean contrary. But if
the

The Book of

the same lines do not touch or divide the other, it is a good token that he shall overcome and tread down all his enemies. The which if they neither touch the finger, neither be equally placed from the table-line, but hanging between, according to the alteration of the lines; they note the change of estate and life. Also many slender red lines in the same hill, do shew a wise and a merry man: the which lines if they be crooked and red, betoken diseases wherewith a man is presently vexed and troubled: if they be pale, pain is already past. Again, if they divide themselves like a S. Andrews cross, stretched from the table-line to the first joynt; it signifieth a provident and circumspect man in doing his business. There is also another token pronouncing fortunate things, especially in getting honour and dignity, and all things pertaining to vertue, liberality, and wisdom which are two crooked lines, equally distant going from the wrist, as you may perceive by this figure.

Also

Palmestry.



Also many lines in the hand of a woman about the upper joynt runing together, do shew the same. And moreover, that she shall be had in reverence, and made rich by her husbands: also they shew her to be devout, but not to lead a monastical life. So likewise, if they be in the second joynt, they declare

The Book of

clare that she shall always be had in reputation and honour, but amongst them of her own stock. Always they signifie riches, as well in men, as in w^men. But they are evil if they stretch to the hill of the Sun.

CHAP. XII.

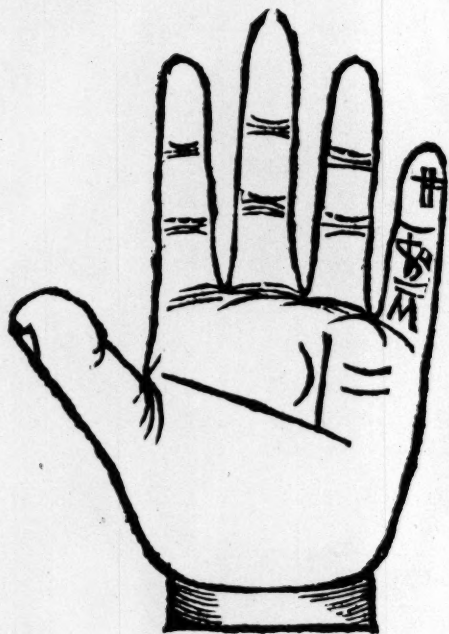
Of the hill and Finger of Mercury, and of his Nature.

THe hill of the ear-finger, or rather of Mercury, is between the little-finger and the table-line. It is greatly material whether it is plain without incisions or veins. For it being well coloured, without wrinkles, sheweth a constant minde in a man, in a maid integrity. A slender line rising at the table to the root of the hill, betokeneth liberality. Also many such lines beginning between the table-line and the little finger, signifieth so many marriages as there be lines. Notwithstanding, the length, colour, and slenderness of them must be marked; for the pale lines signifie marriages past; the long and well coloured, then to come. It happeneth often, some of them to be gross and very red, whereby thou shalt judge

Palmestry.

judge a lyar, a thief, and a robber, and one defiled with all kinde of mischief. Now if there be a crooked line, as it were a circle going from that finger to the middle-finger, it declareth an excellent wit and disposition, in whom there is great hope that he will be apt and prompt to all kinde of affairs. If there be small crooked lines in the upper part of the little-finger in the hand of a woman, it sheweth a condition proper to all women, which is pride, much talk and babbling, with inconstancy. And this for the most part is the Physiognomy of all the Mercurians, mean coloured, between black and white; high fore-head, round face, fair eyes like a cat, black and thin beard, slender body, comely stature, thin lips, sharp nose, shrill voice; & ready, a quick motion and stirring. If thou wilt foreknow this by the hill, if it be full of straight lines, he is also of a pregnant wit, bold, a whoremonger, faithful, ready to lye, a lover of his own sects, a hater of superstition, not regarding temples nor oracles; apt to all science, Mathematical and Geometry. Finally, a man fit for all assays, a Doctor, a Poet, endued with the knowledge of tongues, a searcher of secrets, a Philosopher, hearty, modest, but full of words,

The Book of
hurting no man, delighting in the cleaneſt
haby-crafts, as in painting and ſuch like.
Albeit, he is moze vered with ſickneſs, and
troubled with deluſions of ſpirits, then o
tyer men.



There

Palmestry.

There be also certain tokens, whereof the first in the first joynt doth declare a man to be studious, chiefly of Rhetorick, arrogant, proud, and of a ripe wit. That in the second joynt although it vary from the first, yet hath it the same effect; sheweth an excellent Preacher or Orator: if it stand overthwart, he is troubled with sundry passions, horrible dreams, and evil fantasies. If in the third joynt there be a cross, it is a sure signe of poverty and necessity. And this is sufficient of Mercury, although the figure do not contain all the signes, yet we have described the chiefest and principal; for who can comprehend so many sorts of lines, and tokens of so diuers dispositions in so small a room? We have left nothing out in the Canon or Rule, which might be to any effect or purpose.

The Book of

CHAP. XIII.

Of the utter part of the triangle, and of them over whom the Moon hath power and dominion.

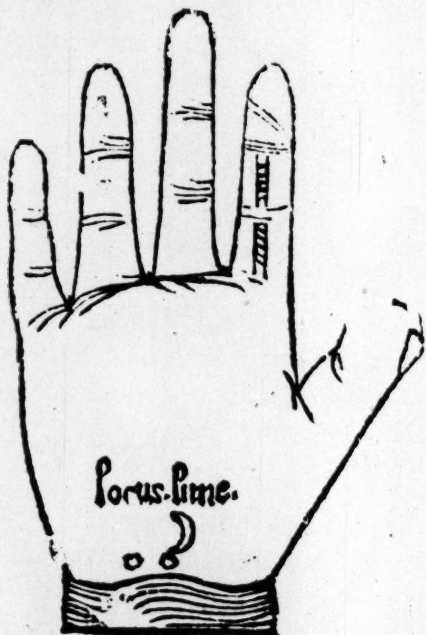


First of all, I will declare what the Chyromancers call the utter part of the Triangle: it is the same which by the common name is called the line of the Stomack or Liver; which rising at the tail of the line of life, touching the mean natural, maketh a triangle, if there be not let in the nativity. Albeit, I know in some it doth not seyn; yet it is not to be left out; for it is found to be of as much force as all the ether: for if it make a perfect triangle with the mean natural and line

Palmeſtry.

line of life , it ſheweth the flouriſhing health and proſperity both of body and minde. If it happen to be dark coloured, and full of points, it ſheweth the ill di- geſtion of the ſtomack, morpheu, col- lick, ſlegm, binding of the belly, pain of the ſtomack and ribs, and ſpecially if it be pale. But if it be well drawn, ruddy, naxer the line of life then the mid- dle natural, it betokeneth pain in the head; if contrariwiſe it be naxer the middle natural, it ſignifieth the inflamma- tion of the lungs, annered with a ſeruent ague, the cough, and ſtink of the mouth. Alſo, ſuch a circle in the place of the Moon, ○ although it ſeem to be but a rift, yet it betokeneth the loſs of one eye; if there be two ○ ○, the loſs of both eyes: which thing I have proved true by my own hurt. Likewise a ſtar in the ſame place, ſignifieth a wicked and miſchievous man. If you deſire to know the Phyſiomy of the Lunaticks, they be whitely faced, with ſome red, their brows joyned together, their face and cheeks blown, unequal- eyed, ſomewhat black, peradventure mar- ked in the face, unthriftie, ſickly, unſtable, ſlow, fooliſh, poore in youth, in the ſecond

The Book of



age richer somewhat. But in the extreame
age miserable again, doting, unfortunate,
and born to trauel, given to the falling sick-
ness and Palsie, to the flux and blasting,
except the Moon in the root of nativity have
the Sun or Jupiter propice and in amity
with her.

CHAP.

Palmestry.

CHAP. XIV.

*Of the place of Mars, and the nature of the
Martialists.*



G 3

Mars

Palmestry:

MARS.



WE thought it meet before we spake of
to place him in the cabc of the hand in
the triangle, ober against the natural-line;
in the which if there appear another perfect
triangle according to all the natural proper-
ties of the Martialists, you may prognosticate,
that by how much the same is larger and
bigger, the man is to be judged the more vi-
cious. And specially if it be well proporti-
oned with the lines. The Phisnomy herein is
not to be despised, which I have therefore
adjoyned, because it should help the Chyro-
mancer the better in judgement, otherwise
it cannot be so cradly judged. They be high
coloured in the face, as burnt of the Sun,
thin haired, and curled, small eyes, some-
what

The Book of

what crooked bodied, with a sharp and fierce aspect, bold, covetous, deceitful, a briber, unfaithful, a jester, unthunefast, light, unconstant, angry, seditious, suspicious, impatient, a murderer, a boaster, a mocker, perjured, and a counterfeiter of all things that may be counterfeited.

The Conclusion of this work of *Chyromancy*.



Chyromantical Prognostication, or Manual divinations, according to the places of the seven *Planets*.

Besides the characters and lines which are commonly in the hand, there do often appear strange notes & marks, which betoken some great unknown thing; wherefore our intent is to shew their effect and meaning. We have shewed before, the natures of the signes, and what planet is Lord of every man: now we will attempt to know what suspect tokens be in the planets, I mean not those in the heavens; but their characters which be in the fingers, of what force they be.

The Book of

Of the places of Mars.

The place of Mars is in the triangle ;
wherefore if you perceiue or finde such
a mark or signe oraton in this sort in the tri-
angle, iudge that man to be a Partialist,
and that he shall be hanged. The other
three marks over against the table of the
hand, significth boldness, stubboynness, se-
verity, wasting of patrimony and inheri-
tance, with oppression of his friends and
kinsfolks.



of



Palmestry.

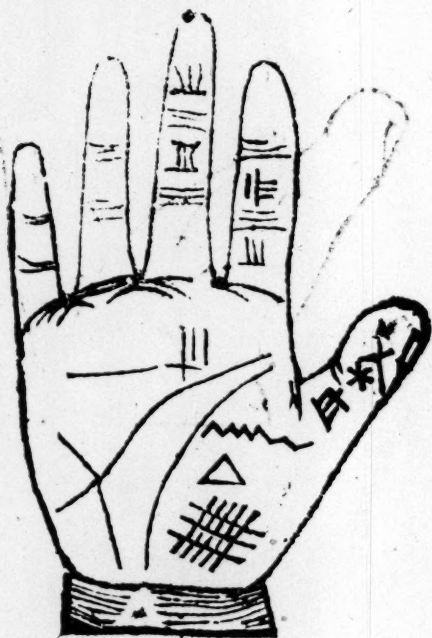


Of the finger of Venus.

Venus possesseth the thumb, and the hill thereof, which for the plains of it, is called the hill of Venus: if there be in the first joynt such a mark, they shall prosper in all their affairs. In the second joynt, it be

Palmestry.

betokeneth poverty; and neer the nail, that
he shall have a leproous child; or else in the
place of Venus, it sheweth a venerous man,
giben to incest and adultery, and specially if
the marks be in the hill.



The Book of

Of the finger of Jupiter.

Jupiter hath also his proper marks, who possesseth the fore-finger as is hereprescribed: in the first joynt, they signifie an adulterer; and in the upper joynts, riches, and specially in age. The other signes for the most part betoken no ill.



The Book of

Of the fingers of Saturn.

Saturn the highest among them, keepeth the middle finger with his private characters here described, which declare a Saturnine man, whose nature you may partly gather by that which is aforesaid, and partly we will define more at large hereafter.

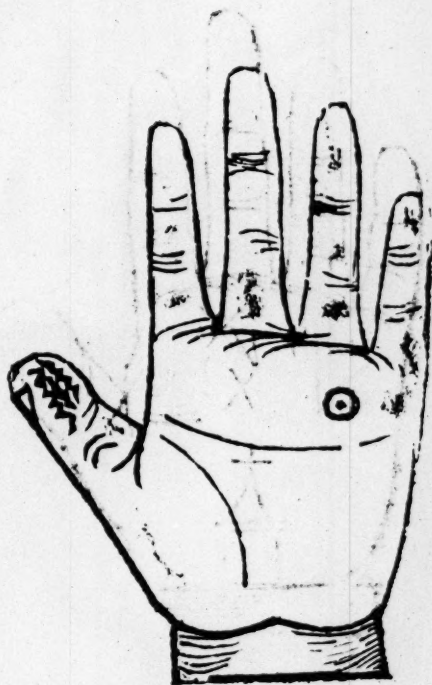


of

Palmestry.

Of the finger of the Sun.

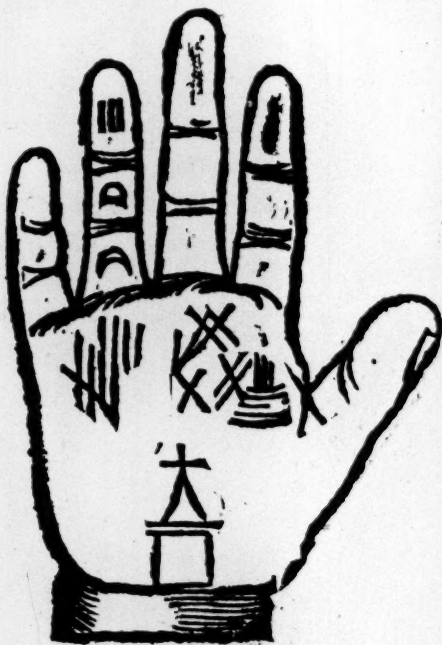
A Line portured in this sort, appearing in the King-finger, called properly the finger of the Sun, signifieth long life, and prosperity; all other apparences are tokens of evil.



The Book of

Of the finger of Mercury.

They have appointed unto Mercury the little finger, with certain lines, where by you may perceiue and know a Mercurial here briefly expresse: they betoken benefits or offices; all other signifie sadness, melancholy, and heaviness.



Palmestry.

Of the fore-part of the Moon.

the
ere-
urial
fits
lan-
The place of the Moon is in the pomel of
the hand. Wherefore if thou perceiue
the lines here described rising from the
wrest, it sheweth sluggishness; in the place
of Jupiter, dulness and foolishness, and spe-
cially in women, which by nature are not
very wise.



The Book of

The Conclusion.

Y Du have heard (dear Reader) the signs and marks of the planets, by the which without Astrology you may learn and know unto what planet every man is subject. Desiring you to take this our Treatise in good worth, and to make a proof thereof with labour and diligence, lest we may be thought herein to have spent our time and labour in vain. There lacketh but onely judgement, the labour or pain is nothing; forasmuch as the whole effect may be understood and known by once or twice reading at the most.

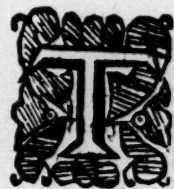
Fare you well.

The

Of Physiognomy.



The second Part, Entreateth of an Epilogue or brief Collection of the whole sum of the Art of **PHYSIOGNOMY**. By which you may understand and perceive, what every member, from the crown of the head, to the sole of the foot, doth signifie and mean. Also a brief introduction upon the Faces of the Signes, with certain Canons and Rules upon sicknesses and diseases. And first to begin with the Eyes.



The eyes therefore being moist and cleer, sheweth mirth, good manners, and an honest life; declining and looking downward, red, and very great, betokeneth gluttony, and fleshly lust. Small hollow eyes, covetousness.

Of Physiognomy.

betousness. Gray eyes, an evil man. Hol-
 low eyes, a crafty man, wavering : unstable
 eyes, declare a lewittous, suspicious, unfaith-
 ful boaster. Great eyes, sloth : trembling
 eyes, sluggishness : glistering eyes betoken
 drunkenness, smal unshamefastness, divers
 coloured and small, signifieth crafty flatter-
 ing. Turning toward the Nose, betokeneth
 lecherous men. Great dropping eyes with
 an unstable countenance, mad men. Dry
 eyes, crafty men. Black cleer eyes, just, wit-
 ty, libidinous, and cunning. The circle of
 the ball green, declareth a crafty wicked
 man, and a thief. Moist eyes, stoutness of
 stomack, perfect speech and good counsel.
 Great glistering eyes shew mad men, light
 and gluttons. Crooked hollow and dry eyes,
 declare unfaithful and trayterous persons.
 High eyes, large, cleer, pure, and moist, are
 tokens of circumspect, diligent persons, and
 lovers. Always running and dropping with-
 out cause of sickness, declareth foolishness.
 Dirty dry eyes, unfaithful men : large eyes,
 glistering, moist, and cleer, signifieth wit-
 ty, and high men, violent, stout, and boasters.
 Black, and shining eyes, fearful and evil
 men. Swelling eyes and raw, sheweth gluf-
 tons and unamiable men. Small and hollow
 eyes,

Of Physiognomy.

eyes, covetous deceitful men. Chearful eyes betoken just men, prone to laughter, gentle, and holy. Moist eyes, good counsel. Winking eyes, a thief, and a liar in wait. Bleared eyes, libidinous men. Upright brows, amiable: the brows hanging over, effeminate: playing with the bries, signifieth adulterous persons.

The forehead narrow, sheweth a foolish person: long, one apt to learn. A high forehead, swelling and round, is a signe of a crafty man and a coward: full of wrinkles, full of cares: round, envious and crafty.

A large forehead betokeneth a liberal man: the brows hairy, do signifie stutting; and being extant to the temples, uncleanness.

The face plain and flat, declareth a man full of debate and strife: without any rising or swelling, injurious, and an unclean person. A lean face is a token of a wise man: a fleshy face, one apt to learn. A sad face sheweth sometime foolishness, sometimes wisdom.

Open ears betokeneth a man without reason or understanding: great ears, an unwise man: small ears, a fool: square ears, a learned and wise man.

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A sharp nose sheweth an angry person : thick and lowe , evil manners. The nose tending or stretching to the mouth , declareth honesty, strength, and apt to learning. A great nose, good ; a little nose, a deceitful person. A nose like an ape , betokeneth a libidinous and riotous person.

The nostrils thick and strong , betokeneth strength : round, fair, drawn in length, merry and couragious. The nostrils narrow and round, are tokens of a fool.

A big mouth sheweth a bold and hardy warriour. The mouth very big, with the upper lip hanging over, signifieth a glutton and an ungodly man, a babler, rash, scollish, and unstedfast.

Slender, thin , and subtil lips , betoken eloquence: but thin lips, with a little mouth, an effeminate person. Fleshie lips , a fool. And they whose dog-teeth do bear out their lips, are to be counted countenelious , slanderers, and unfaithful. A sharp throat-boll signifieth a vain jester.

A long slender neck , declareth a fearful evil-mannered man : thick and long , a furious, fearful, and stubborn person. A mean neck, a strong and pertuous man , and apt to learning. A thick neck , sheweth rude, barba-

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barbarous, and ungentle person. A sharp neck, a slanderous person. A short neck, rashness. A crooked neck, a covetous man, The neck turned to the right side, shews a temperate man; turned to the left side, a whozentaster and a fool.

A great brest is always praised: a large brest doth represent magnanimity, boldness, and honesty. A little brest, a fearful person. A purse or gross brest, an ungentle and cruel man.

The paps hanging down from the brest, doth shew a violent man.

A great belly declareth an indiscreet foolish man, proud, and riotous. A lank belly, with a big brest, a man of understanding and counsel.

A broad back declareth gentleness. The mean proportion both of the back and brest, is always commendable. A crooked back is token of a niggard and covetous person.

Very long arms are a signe of boldness, honesty, and strength: short arms, a sower of discord and riot.

The hands very short, doth signifie a gross and rude person: fat and fleshie, with the finger likewise, inclined to theft. Small hands, crafty men.

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The feet full of flesh, declareth foolishness:
Small and slender feet, hardness.

Slender legs shew ignorance; gross legs,
boldness and strength. Large, and full of
sinews, fortitude and strength. Short and
fat legs, cruelty. Crooked and hollow in-
ward, is a token of very ill men. Soft and
swelling legs, evil mannered men.

The shin gross and short, with a sharp
heel and fat thighs, do prognosticate madness
or frenzie to come or happen to that party.

Thus have you here these brief Intro-
ductions to this Art of Physiognomy, by the
which a man may judge the dispositions of
others: Following herein Aristotle and
Valla who did the like; by whose help, we
have performed herein what we may or can.
Wherefore, if any man will slander us,
let him know, that we have not written any
Commentaries, but a compendious Trea-
tise of this Science. And thus an end.

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Brief Introductions upon the faces of
the Signes ; what effect the Sun doth
work in every House or Mansion.

NOW that we have fully pro-
posed, and also fully deter-
mined, as well to instruct,
as to induce and allure the
studious and desirous to the
 studie and knowledge of Astrologie, and that
there be many things to be obserbed and
marked therein, as, the situation and placing
of the Houses, and the judgements of the
Horoscope : we think now onely to remain
necessary to treat or speak of the Faces or
Triplicities of the Signes, and of their
work and effect in every degree. For the Sun,
and every other Planet, have diuers and
sundry effects in each Degree and Face,
working one thing in the first Triplicity,
another in the second, and a far different and
contrary operation in the third Face. The
which that you may the better understand,
every Signe is divided into 30 Degrees.
The same 30 being parted again into three
4 parts,

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parts, the first part of order to 10, doth make the first Face of Triplicity: and all which cometh between 10 and 20, it attributes to the second: and that which remaineth to the 30. degree, is added to the third Face. And in this manner must you divide all the other Signes: and these degrees, as they increase in number, so do they in force and strength. So toward the end they be of less power then they were in the beginning or midst of the Triplicity, and especially in the last Faces or Triplicities.

These notes, and others, we have briefly drawn or taken out of Abraham, Haly, Alcabitus Firmicus, and such others. Wherefore, if any Zoilus or envious person will object or demand why we joyn these things to our doings; we answer, that those learned men did not fully and distinctly write the whole effects, which a perfect Astrologician might altogether do; but rather to admonish their own disciples and scholars, then to teach others. And these things being thus touched, we will proceed to speak of Aries.

The Sun in the first Face of *Aries* v.

The Sun in Aries, which is the first and principal Signe amongst the Twelve, and

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and in the first Ten Degrees of the same, doth commonly make those which be then born, red coloured, small visaged, lank and slender bellied, and lean, marked in the left foot or elbow, having many friends, hating evil, and loving all that is good.

In the second face, which is from the 10 degree of Aries to the 20 degree of the same, it maketh them black coloured; the which blackness is not reputed as any vice or deformity, but for a comeliness and great civility. They be also of a mean civility, angry, suspicious, deceitful, and hearty, compassed and beset with many enemies, which shall pursue him even unto death.

In the third face, it maketh them oftentimes red, inclining to a Saffron-colour, solitary, and devising crafts and deceits.

The Sun in the first Face of *Taurus* ♉,

Maketh them that be born apt or diligent, great eyed, and great lips, marked in the neck, but very merry, and always occurred in riot and banqueting.

In the second face, it maketh them wanton and riotous (but not so much as in the first face) runners about Countries, and unsteadfast.

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In the third Face, it causeth a colder complexion, because of Saturn which doth possess this last Face, and bringeth the pains or diseases of the ears, belly, and thighs.

The Sun in the first Face of *Gemini* ♊.

Wheresoever happeneth to be born the Sun being in the first Face of *Gemini*, is for the most part of a mean stature, well bodied, every member decently compact, marked in the head or knees, gentle and painful, unfortunate through women, and commonly no issue.

In the second Face, it doth diminish the stature, adding blackness of colour, marked in the elbow or privie members: and that which seemeth to be diminished or wanting in the other parts, is repaired and fulfilled with eloquence.

In the declination of the third Face, it maketh them to decrease in honesty, and the due proportion of the members, making them foolish, and inventers and spreaders abroad of jests and vain trifles.

The Sun in *Cancer* ♋.

They which are born in the first 10 degrees of *Cancer*, are comely both of body and

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and hair, narrow brows, quick and pregnant witted, marked in the right arm & thighs, having a good spirit and disposition, and plenty of friends.

In the second Face, red hairs, short stature, without any beard, and marked in the eyes.

In the third Face, it maketh them gross and dull, with hairy brows full of itch, and as it were blown or puffed up in the face.

The Sun in *Leo* ♌.

S in the first Face of *Leo*. is the gift of Suse; and it maketh them of a small comely body; ruddy coloured, mixed with some white, rolling eyes, straight body, full of diseases in their feet, and especially in age: famous and notable, simple, and beloved of the Kings and Rulers of the earth.

In the second Face, it maketh them large breasted, the bones and privie members slender, hearty, and honourable.

In the third Face, short of stature, rose coloured mixed with white, vexed with much sickness, a whoresonger, and lover of women.

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The Sun in *Virgo* ♍.

The Sun possessing the first Face of *Virgo*, causeth a comely stature, high and tall body, a fair face, witty, prudent and quick, curled hair, a player of Instruments, with a quick and shrill voice, learned in many Sciences; but unfertile and barren in having or bringing forth of children.

In the second Face, it maketh them like-wise comely countenanced, small eyes, fair nose, religious, learned, honest, without blame or reproach, and desirous of praise.

Under the third Face, simple, fair, apt, witty, prudent, and good.

The Sun in the first Face of *Libra* ♎,

Being a Signe of manly shape or form, causeth a fair face, a simple, painful, and modest person, which shall be wounded in the head.

In the second Face, it maketh likewise a fair face, but bleare-eyed, or squint-eyed: for they shall have some default in them.

In the third Face, it maketh them honorable, reverent, and comely: in the end of this Face, it maketh them oftentimes of both kindes, and let them take heed they take no venomous thing.

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The Sun in *Scorpio* m.

Causeth them which are born to be evil
favoured, marked in the head or shoul-
ders, or in the left foot or arm; large breasted,
merry, and pleasant in giving checks or
taunts, sober, and discret.

In the second face, it causeth a great
head, and a great babler, marked in the
knees or back.

And under the third face, maketh a small
and little stature, goggle-eyed, a glutton or
great eater, and a whozemonger.

The Sun in *Sagittarius* f.

Maketh them of a comly countenance
and tall stature, belonging to the
Court, studious and desirous of good things.

Under the second face, it causeth a comly
and fair countenance and stature, inclined
to a Saffron-colour, thin brows, and mark-
ed in the breast.

In the third face, tall and corsely, large
and big breasted, marked in the breast and foot.

The Sun in *Capricorn* vj.

Maketh oftentimes a large breast, a
tender and soft person, of a compe-
tent

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tent stature, but somewhat black coloured, marked in the elbow or the brest, crafty.

In the second Face, fair, marked in the left arm : but if the nativity be by night, it maketh them malicious, long nosed, and quick witted.

In the third Face, it causeth a comely body, a citrine face, marked in the arm or knee, angry, lovely, and a lover of women.

The Sun in the first Face of *Aquarius* ☿.

The Sun in the first Face of *Aquarius*, maketh a comely body and face, marked in the brest or left foot : also benign, easie, and gentle to be spoken to, tractable and familiar amongst men.

Under the second Face, it maketh them very long, red fac'd, marked in the back or elbow, endamaged with many vexations or tribulations.

In the third Face, it causeth a short stature, rose-coloured countenance, marked under the elbow, and a lover of women : but if it happen that he be born in the last Degree, he shall not onely be different and contrary disposed in the proportion of the body, but in all his actions and doings.

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The Sun being found in *Pisces* X,

Causeth a soft body, white big brest,
comely beard, fair forehead, clear skin,
large and fair eyes, full of flesh, and honest.

In the second face, an equal and short stature, black beard, thin haired, nimble and merry.

In the third face, it maketh them comely and decent in all members, and giveth also clearness of sound or voice.

This also we have judged worthy to be noted & marked, that in Artificial Astrologie there be certain forms or signes, which do cause greatness or bigness; as Leo, Virgo, Sagittarius: and certain which cause diminution, or making less; as Pisces, Cancer, Capricorn.

The beginnings also of Aries, Leo, and Taurus, do cause bodies to tend to grossness and strength: the ends of the same, do contrariwise cause leanness, slenderness, and debility. Likewise the beginnings of Gemini, Scorpio, and Sagittarius, cause leanness and debility; and the ends of the same, grossness and strength. But Virgo, Libra and Sagittarius, cause equality and good proportion. Taurus, Scorpio, and Pisces, as Haly writeth,

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worketh, do work and cause diuers and unequal proportion of the body.

For they which are born in the day, are clearer then they are born in the night: for the night doth help the Planets signifying obscurity and blackness. Also the Moon in Coniunction with Mercury in the hour of Nativity, and not being Ascendant, causeth the falling-sickness, and specially if Saturn be in any angle in the day-birth or Mars in the night-birth. Also Saturn in any of the angles, either in the night or day-birth, causeth madness, and especially when Cancer, Virgo, or Pisces are found in any of the angles. Moreover, Saturn in the houses of the Lights, that is to say, the Sun or Moon, which are Cancer and Leo, if it betokeneth the passion or hurt of the eye.

These Signes, Aries, Cancer, Scorpio, Capricorn, and Pisces, do signifie and cause Biles, Leprosie, red Spots, Itches, Scurfs, Deafness, Stutting, Baldness, and a small beard.

Cancer, Scorpio. and Pisces, are signes of many sons or men-children. Also, these Signes betoken the honesty of women, their Religion and purity of life, Taurus, Leo, Aquarius.

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These signes have reason, and are called reasonable signes: Gemini, Virgo, Libra, the first part of Sagittarius, and all Aquarius:

Signes inclining to anger and sharpness, are Aries, Leo, and Scorpio.

Moreover, Gemini, Virgo, and Libra, cause great, loud, and shrill voices: Cancer, Scorpio, and Pisces, are dumb, and without voice or sound.

There be three Planets which do give riches: that is to say, Jupiter, the Sun, and Venus. The Sun also giveth wisdom, Mercury eloquence, and Venus goodly utterance or pronounciation.

There be also three signes oriental or of the east. Aries is the heart of the east. Leo the second triplicity, and the left part of the east, and Sagittarius his right part or side: Capricorn is the heart of the South, Taurus the left side, and Virgo the right. Libra is the heart of the West, Aquarius the left side, and Gemini the right.

Cancer is the heart of the North, Scorpio his left part, and last of all Pisces his right side.

Wherefore, if you will know to what end this respect or disposition of the signes both prolong or attain, you shall briefly

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hear. We have said there be three signes orientall, or of the east, three meridional, three pertaining to the north, and three to the west: the orientall signes profit us, if that they rising, and the Sun being in them, we order and direct all our doings to that coast, part, or place.

As, if thou wilt lead an healthful life, sleep quietly, prosper in children if thou be married, or have any thing to succeed or go forward, if thou wilt sell or make any bargain, or hope for any honor or gain, or any such like; direct all your doings toward that place, in the which the signes having respect to those things, are situate or placed. So contrariwise, if that we fear the evil success of any of those things, the contrary signes are to be eschewed. And in this sort may you iudge of the other signes. Also we have made a larger description hereof, whereas we make mention of the quality and nature of the houses. Thus have we here no less copiously then briefly described the nature of the faces of the signes, neither do I perceive how they could more compendiously have been couched, not judging it of great effect to have tarried long herein with great circumstances. Albeit, they

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they be necessary unto Astrology, yet are they not of such force, that (as is said in the proverb) both ship and helme were to be committed unto them, or that the whole rule and governance of Astrology did depend on them. For as they cannot well be left unknown, yet are they with such a moderation to be learned and understood, that upon the knowledge of them a man ought not to judge himself by and by an Astronomer. Wherefore, whosoever thou art that seemest to be propense or apt to this Science, I warn thee to use moderation, and do nothing rashly, neither unadvisedly to give judgement of any man his Nativity. There are so many things whereby we may be deceived, as the wisdom and circumspection of the man, the dispensation of God, and our uncertain judgement.

As for example, it may be that a man boyn under Aries, be very fierce and angry; who weighing with himself the foulness of the vice, doth moderate and suppress his anger. If I then should judge this man an angry or testy man, who would not mock me and laugh me to scorn, albeit nature and destiny do incline therewinto? Yet notwithstanding, the sentence and judgement is so

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to be tempered and ruled, that without perfect respect had to all things, thou utter nothing rashly. The which if you do not take heed of, be assured you shall neither prognosticate or foreshew any truth; but also become a mocking-stock to all men. And this I do everywhere admonish you of, because I have known many to have erred, and have been foully deceived: who thinking themselves sure, have been (as they say) sixteen feet off from the mark or prick.

Cer-

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Certain Canons or Rules upon sickness or diseases, by what means the Patients may be cured and holpen by the aspect of the Signs.

The Preface.

THe foolish and unadvised sort
of Physicians which in these
our days we see so much to
advance themselves, and
claim unto themselves the
supremacy over us, albeit
they be commanded by their Authors not to
take in hand to cure any man, without ha-
ving respect to the stars: So far are they di-
stant from the true knowledge of Physick,
which are ignorant of Astrology, that they
ought not rightly to be called Physicians,
but deceivers. Nowbeit, it is now come to
this point, that amongst a hundred you shall

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scarcely finde one, the which can truly discern what time every medicine ought to be ministred.

The which no marvel, for how can they finde any time to bestow or occupy themselves in Astrology, which have no leasure to read Galen, or Hippocrates, but do all things a head or unadvisedly by certain pre-script receipts: Like as there was a certain (no simple) man at Meguntia, whom you would have judged to have been the third Cato, or another Galen, if that gravity would help any thing therunto. This man being most rude and unlearned, used two receipts, from whence he had drawn them I know not. There was in them 3℥. of Elleborus. or so much Scamony, to purge the womb. These he ministred by course, without having respect either to the complexion or sickness; by the which vain fristles, he scraped together so much money, that being dead, he left behind him 3000 gilders. He judged the whole effect of this science to consist in loosing of the belly. Such effect hath authority & boldness in physick. These sort of rude and gross men, the which disdain to learn, we will neither admonish, nor yet reduce into the right way. But unto
others

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others which intend hereafter to be Physicians we will prescribe certain rules, whereby, setting apart all old vain trifles, they may learn from above to help the patient and diseased. For it hath been many times experimented and proved, that that which many Physicians could not cure or remedy with their greatest and strongest medicines, the Astrologer hath brought to pass with one simple heart, by observing the moving of the signes, the which we have wholly divided in Canons.

The first Canon. There be four signes, the which behold or govern each inward parts of a man, the which Physicians do call the spiritual members. These are Cancer, Leo Virgo, and Libra. Of these, Cancer beholdeth the Liver, the Lungs, and the heart-strings. Leo governeth the Stomack, and the mouth thereof. Virgo the nether part of the Stomack, the belly, the midriff, and the bowels. Libra hath respect to the nether part of the belly, the Loyns, and the Pabil.

The second Canon. Cancer which governeth the Lungs, engendeth the Cough, the Pertusses and Plurisie. Leo causeth Impost:

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posthumes, Jaundies, Feavers, and Pestilence. Virgo the swelling of the belly, the Dropsie, and hardness of the belly, and Collick. Libra causeth the exulceration of the bowels, pain in the belly, and about the small of the back: and chiefly if the signes aforesaid happen into those houses which are naturally evil. Such as are the sixth house, the eighth and twelfth house from the ascendent or Horoscope.

The third Canon. He that is born under Taurus for the most part shall be in peril by poison, witchcraft, or the Collick: and specially in the fatal yeers, which are the 6, 8, 18, 20, 23, 44. according to the revolution of every twelfth yeer, beginning at the eight yeer of the Nativity. And because that Taurus doth govern the throat, they do also refer unto him the squinancy and all imposthumes and biles, which happen in the throte: the which when the expert Physician doth understand and know, let him take heed that he minister not unadvisedly.

For this is almost a general rule, that the Sun, or rather the Moon, being in any signe which beholdeth any member vered or diseased, during that revolution there be no medicine ministered thereunto, or else that
it

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it be ministred in such sort, not to cure or heal, but to comfort and nourish, lest that it decline into a worse estate, until such time as the Sun be removed out of that signe.

The fourth Canon. They which are much vered or troubled with the Strangulion or stone, or with any such kinde of diseases, most commonly are born, the Sun being in Aries or Gemini.

The fifth Canon. They that have Pisces in their ascendant, or are born under Pisces, are in danger of hot infirmities; as hot feavers, gnawing of the belly, and popson, because of Libra and his Lord of the eighth house. These diseases shall partly happen by harlots and evil women, and specially in the 44, 56, 78 yeers, in the which he shall be in great danger of death. Wherefore, the wise Physitian ought carefully to observe those things. There be also certain evil times and yeers of a mans life, which are at every seven yeers end; so that every seventh yeer is perilous. Wherefore if thou wilt prolong the days of thy life, as often as thou comest to every 7 or 9 yeer, (if thou givest any credit to Marfilus Ficinus or Firmicus) diligently consult with an Astronomer, from whence, and by what means any
peril

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peril or danger may happen or come unto thee; then either go unto a Physitian, or use discretion & temperance, and by that means thou maist defer and prolong thy natural end, through the rules of Astronomy and the help of the Physitian. Neither be ashamed to enquire of the physitian what is thy natural diet; and of the Astronomer, what star doth most support and favour thy life, and to see in what aspect he is with the Moon. Likewise, in the beginning of thy sickness to behold the Sun in the day, and the Moon in the night. They, if they be letted or hindered, there must great heed or diligence be had upon the patient. The like is to be feared in all sickness, when the Moon and the Lord of the ascendant be letted in the 8 house, which is called the house of death. For in such case it is past all hope, without the great diligence and labour of the expert and wise Physitian. These and many other such like things, the wise and learned Physitian ought diligently to observe & take heed unto.

The sixth Canon. Leo in the eighth house engendreth to him that is boyn under Capricorn these kinde of diseases; that is to say, gnawing of the stomack, the plurisie, the rough, inflammation of the liver, and imposthumes

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humours of the stomack. Wherefore in curing or helping thereof, you must eschew wednesday, because of Π , the sixth house; sunday, because of Σ in the eighth house, and thursday, because of Sagittarius in the vii. house.

The seventh Canon. Cancer causeth the inflammation of the lungs, with a fervent ague. The Sun being in Sagittarius, engendreth likewise the Ethica and swelling of the lungs. But and if Saturnus be in Sagittarius, it causeth the swelling of the feet, and the gout. Saturnus in Cancer causeth the pain of the Cods, stones, and privy members.

The eighth Canon. Scorpio engendreth the gout in the hand, the Sciatica, and sometimes the pain in the head. If Saturn be in Scorpio, it causeth also pain under the ancle: wherefore let this diet be used, not to wash their heads upon a tuesday, neither use any hot baths, the Sun being in Aries, lest they fall into a continual head-ach, for that they shall be in great danger of frenzy or madness.

And for because that the evil days, months and yeers, are to observed and taken heed of; let them abstain specially from hot things. The fortunate days for the cure and help of such as are infected with that kinde of melancholy, are thursday, munday, and sunday. The infortunate days are tuesday and wednesday,

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nesday. And for so much as Scorpio doth behold the priue members, they ought not to be ministred unto, the Sun being in Scorpio.

The ninth Canon. They that haue Virgo in their Horoscope, or else are bozrn under Virgo. for the most part haue the natural infirmity of the legs or feet swollen, the legs running with corrupt and filthy matter, or else the eye-lids or cheeks full of pimples. In like wise great pain in the head, through the exhalation of humours out of the feet unto the head. The which pains are soon allayed and appeased by cutting the swelling of the feet. And so much the rather, if Saturn be in Virgo at the time of Partivity. Wherefore if thou diligently consider it, thou shalt perceiue and see it to be a natural disease, and for the most part incurable. And therefore onely to be aboided and put off by the natural obseruation of the signes. Such ought to abstain from hot-houses, whether they be to wash or sweat in: which if they cannot altogether eschew, let them abstain tuesdays and saturdays, and the evil months and yeers before prescribed; because that at these times more then at any other, they do most vehemently pour out their mischief and poison. Let them also refrain from all Autumnal fruits.

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The tenth Canon. The infortunate days unto such as are born under Leo, are saturday and thursday; the which thing must be taken heed of in their diet; for all sharp and peppered meats are hurtful for them. Moreover, they may take no drink or purgations. And in like case when the Sun removeth out of Leo, and cometh unto Capricorn or Pices, they must abstain from all kind of salt fish, and diminution or letting of blood.

The eleventh Canon. If that any man chance to fall sick, the Sun being in Aries, and thou be admitted or called for Physitian; and; understand that he in especial engendreth the pains of the head, and deafness thereof, with the dulness of sight, Wherefore beware that thou minister no hot baths or stews, because of Mars, and specially in October, when the Sun possesseth Scorpio; neither give him in his diet any mutton, rams flesh, or lamb; neither suffer him to wash his head upon the tuesdays or wednesdays, because of Mercury being Lord of Virgo in the 6 house, whereas Mars also doth privily rejoyce, and Scorpio is the eighth house, for then they prolong the sickness, not onely because the sixth house in mansion of sick,

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sickness, as also that Virgo is a signe cold and dry, earthly and melancholy. Notwith- standing, this hope remaineth, that the pa- tient shall not depart. And albeit Scorpio, as is aforesaid, be in the eighth house, which is the mansion of death; because that Mars is Lord of the same signe, it prevaileth no- thing; for no evil planet is noysom or hurt- ful in his proper mansion or house; and such kinde of men most of all, shall be without peril of the sword. Wherefore after his re- covery or amendment, you must warn the patient that he do not take in hand any jour- ney, the Sun being in Pisces, which is the twelfth house from the Horoscope.

Or else not to have to do with notaries or scribes, gravers or goldsmiths. Also that he abstain from women, and horses. For by all these things infirmity or sickness may hap- pen unto him, by reason of the sixth house, which is the house of sickness; and chiefly in August the Sun having his course in Virgo.

The twelfth Canon. In like manner, the number of the yeers of the patient are diligently to be observed and marked; for always every eighth and ninth yeer are mortal and deadly, and are called of the A- stronomers, the perilous time of a mans life
at

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at every seven yers end. The cause thereof, is the great mutation and change of the bodies that happeneth in those yers. For Saturn, which in the other yers is far distant from us, is then joynd to the Moon, which is the lowest planet of all. Wherefore you must always observe in the revolution of the yers, the aspects of those planets, and thereby judge whether there be any danger toward the patient or not, or whether Saturn or Mars which also governeth every ninth yer, be in strength or power to work their malice upon us, or else if that any good or favourable planet have the rule or dominion over him. And by this means thou shalt not onely put away the sickness, but also through the engines of Astronomy defer and prolong the fatal end and death.

The thirteenth Canon. Always the diet of the patient is to be enquired, secondly the Horoscope of the Nativity, and then by a figure erect to behold the stars of the planets, and by the situation of them in their houses to know their strength and operation, with the causes of the infirmity, and the Lord of the birth; and so by the contrary qualities of the signes, to drive away the disease, as we will declare hereafter by examples.

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The fourteenth Canon. Furthermore, you must note and mark every seventh day, and the courses. For thereby is life or death to be looked or hoped for: but which be those Critical days, we have referred to be learned of the Physician. Forasmuch as examples do most instruct and teach, we have annexed one. It may happen peradventure, that in the beginning of the sickness the Moon be in Aries, which is a hot and dry signe, and according to his nature, doth inflame the diseases. Here thou maist admonish the sick person to be patient, and that his pain will be delayed at the seventh day, at which time the Moon will be removed into Cancer. For Cancer being cold and moist, and being a quartile aspect unto Aries except the sickness be very furious, will moderate the same through his coldness and moistness. The which thing if thou diligently attend and mark, thou shalt soon perceive and understand. And in like sort thou must work by the other signes, considering how by signes of like nature, diseases are augmented and increased, and by the contraries they be cured and holpen.

The fifteenth Canon. In like wise the second number of days is to be observed and marked,

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marked, which is the fourteenth day, the which doth give a certain and determinate judgement by means of the full Moon, not so much for the Crisis, as for the influence of the Moon, being then in opposition. As Aries and Libra, Taurus and Scorpio.

The sixteenth Canon. The medicines themselves have likewise their proper signes, neither are they indifferently to be ministred at all times. For some serve for gargles, some for Suffumigations, and other some for potions or drinks. Wherefore to avoid tediousness, I will comprehend all these in one Canon. The Moon being in Aries, Leo, and Sagittarius. it is good to corroborate and strengthen the vertue attractive in a man.

The seventeenth Canon. Under Virgo and Taurus, the vertue retentive, the digestive in Gemini Libra. and Capricorn, gargles, vomits, and Suffumigations, are to be ministred the Moon being in Aries, and sometime onely gargles in Taurus, laxatives by drink in Scorpio, by Electuary in Cancer, by pills (if you will) in Pisces in Gemini, and Aquarius, all comfortable medicines are to be received and taken. In Libra, or Scorpio, suppositoies or glisters.

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The eighteenth Canon. In the ministring of Purgations, there is great respect to be had unto the Moon, and her aspects.

For she being in Cancer, and having a trine or sextile aspect with Venus, it is good to purge choler, having the like aspects with the Sun, it is good to purge flegm; and with Jupiter, melancholy, either by pills, or by gobbets, called of the Physicians Boly. But if thou wilt purge by drinks, use the same aspects in Scorpio, and likewise in Pisces for ministring of pills. And if that two planets at one time be in the aspects aforesaid with the Moon, two purgations may be taken at once. As for example, if the Moon be at one time a trine or sextile aspect with Venus and the Sun, you may purge both choler and flegm together.

The nineteenth Canon. Such as have in the root of their nativity, Mars in Aries, or on his triplicity, are cholerick, for the most part in danger of hot fevers, by abundance of choler; Phrensie, pushes, or biles coming of blood; scurvy, itch, burnings, and such diseases as consume and eat the flesh; the holy fire. The which diseases, if they cannot utterly be avoided and eschewed, the Physician or Chyrurgion must take diligent heed that

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that he may drive away the diseases by the rules of qualities of the signes before expressed.

The twentieth Canon. The like is to be understood of all those with Mercury, evil placed in the house of Mars; the which when thou perceivest in any nativity, judge there by hot febers, pimples rising of blood, the canker, the kings-evil, and holy fire, darkness of the eyes, suffocation, and moreover, horrible and fearful thoughts and verations of minde, except there come any temperament unto the Moon, either in the signes or places appointed unto Venus, and specially in cholerick men.

The one and twentieth Canon. The infirmities of the flegmatick, are of another sort; for unto them happeneth most commonly the agues called Quotidians, and are much vexed with cold; the which is perceived by the urine, which for the most part is thick and raw. Wherefore such must use exercise and labour, and abstain from all fat flesh and swine flesh, also from chæse and milk, and from the marrow and brains of beasts.

The two and twentieth Canon. Saturn with the Moon, engendzeth the falling sickness, black choler, leprosie and fistula. Al-

Of Physiognomy.

to the morphew, gout, and oftentimes sudden pangs.

The which diseases when they happen, are leasurely and gently to be dealt withal, neither mayest thou in such case strive against the planets; except the medicine be such as will endeavour with all force and strength, to expel and drive away the sickness, and pull it up clean by the roots. Also if any man be born at the time of the conjunctions of the Sun and Moon always that nativity is judged evil, for it maketh men when they come to age, dangerously afflicted as it were with evil spirits, to be sickly, inclined to the falling sickness, to madness, and such kinde of diseases, as may hardly and difficultly be cured by the Physitian.

The thirre and twentieth Canon. You may also judge by the course of the Sun, the sickness which we are in danger of, if that we mark the moneth in which the man is born. As for example, the man born under Scorpio shall be indamaged with the diseases of the shoulders, the gout in the hands, and the contraction, or convulsion of the hands or fingers. If it be a woman, it causeth the pain in the spleen and stomack. Likewise, they which are born under Cancer, shall be
bered

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bered with a dry scurvy itch, or roughness of skin, biles, and pushes. The women with the gnawing in the bowels, and perils by waters. Taurus bringeth the infirmities about the throat, and many other verations of the body, and specially in the evil months and yeers prescribed. Also Leo causeth the pains of the stomack. And Aquarius engendreth quotidian feavers, as we have briefly touched before.

The four and twentieth Canon. This is also to be noted no less profitable unto the sick man then unto the Physitian, that is to say, if that the patient have Saturn or Mars in the seventh house, it is not convenient to meddle, neither with physitian nor physick, although the Lord of the house be never so unfortunate: for so Galen thought it meet. Also if the Physitian be Saturnine or Martial, such as is the patient, it is approbated and known, that these kinde of men are both for the destruction of mankinde. For it is impossible that they should ever cure or help or bring any thing prosperously to pass, except peradventure amongst prophane and rustical people. Such a one as we have known, a man surely well learned and in great reputation amongst Noblemen, in
3 whom

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whom there wanted nothing as touching the Art or Science, howbeit being admitted either to Priests, Noblemen, or ecclesiastical rulers, his labour and knowledge was always frustrate and in vain, and brought the most part of them to their end; but contrariwise, amongst the prophane and rude sort, he did cures without any difficulty or pain. Whereby you may perceive, as well in this, as in all other things, of what force and strength the planets are. And this dare I be bold to profess, that whosoever hath Mars conjoynd with Venus in the 6 house, he shal be an excellent Physitian. And such kinde of men ought not to give themselves to any other kinde of learning or knowledge. I could rehearse unto certain grave men Physitians witnesses hereof; unto whom it is a ready and easie matter to cure and help; yea, even without any pain or labour. And again, othersome unto whom it is so difficult and hard, that with all their possible endeavour they can scarcely bring any thing to pass, whose names we will keep in silence, lest we may seem to backbite or slander any man. Thus we have briefly spoken, not hereby to expound all things, which cannot be done in so few words;

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words; but to minister occasion unto Physicians, that beholding and considering the utility and profit of Astronomy, they may with their whole power and endeavour embrace the same, and thereby learn not onely the prescript rules of men to help the diseased; but also by their own wit and ingeny to put away the diseases, even without medicines; for every sick man is not of that sort, that he can bear salves or medicines; for some by diet, and others by observations of the signes may be cured and holpen. Scorn us who will, we utterly have written these things of a sincere mind and affection, intending shortly to set forth greater things. But first we thought it good to declare the things in general, and afterward the sum and effect whereon the matter dependeth.



A Compendious description
of Natural Astrology,
never so briefly handled
before.

Made by *John Indagine* Priest.



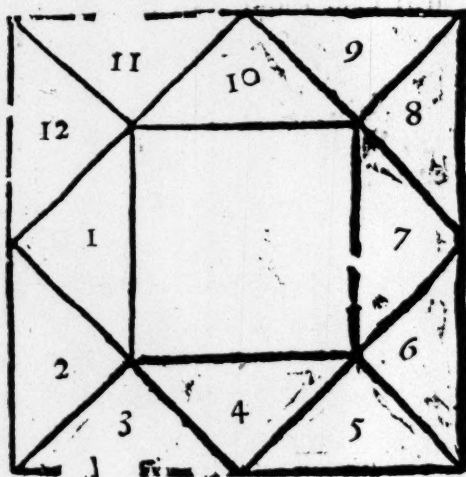
First of all and chiefly, it is
met to refel and put off the
objections of such as object
and say, that beside the Sun
and the Moon, we attribute
very little or nothing at all to
the other planets, but do collocate and set
the whole sum and power of Astrology in
them two onely. Therefore let every
man understand and know, as much ver-
tue and force to be in them two, as in all
the other. And that the Sun hath the
whole power and governance in the day,
and

Of Natural Astrology.

and the Moon in the night, so that it is not needful to have respect to any of the other planets. And this is the onely difference between natural and artificial Astrology, that that thing which artificial Astrology doth by the several observations of every planet and Horoscope, the same doth natural Astrology bring to pass by the onely observation of the motion of the Sun and Moon. Or else they are so knit and joynd together, that the one without the other cannot well be learned or understood. Wherefore he shall not lose his labour which shall joyne them both together, as well for the learning, as for the pleasure of them; for the natural hath somewhat more delectation then the artificial, albeit the other seem the better. But now we will define what a House is.

Of Natural Astrology.

A House is a certain space in the firmament divided by certain degrees, by the which the Planets have their motion, so metaphorically called. For as in a house there be many mansions; so every Planet hath his proper place in the Heavens or firmament, by the which they do move, and in the which they be resident and situate. And it is called the description or division of the signes by 30 degrees: for every house or signe hath 30 degrees.



The

Of Natural Astrology.

The number of the Houses.

As the Astronomers do make mention in their common Rithmes, there be 12 houses, the which we will here describe, with their interpretations.

The first is interpreted the house of life.

The second the house of faculties or substance, called also of the importunity of the place, the gate of hell.

The third is the mansion of brethren.

The fourth being the bottom of the Heavens, and the angle of the earth, is the house of Parentage.

The fifth is the pleasure of Venus, the house of children.

The sixth of evil fortune, servants, sickness, and the pleasure of δ .

The seventh being opposite to the first, is the house of marriage and open enemies.

The eighth is the house of Death.

The ninth of Religion or long journeys, the delight of the Sun.

The tenth being the middle of the firmament, is the house of rule or governance.

The eleventh is the house of Fortune, the exaltation of Jupiter.

The twelfth is the house of prisons, evil fortune, the pleasure of Saturn.

Of Natural Astrology.



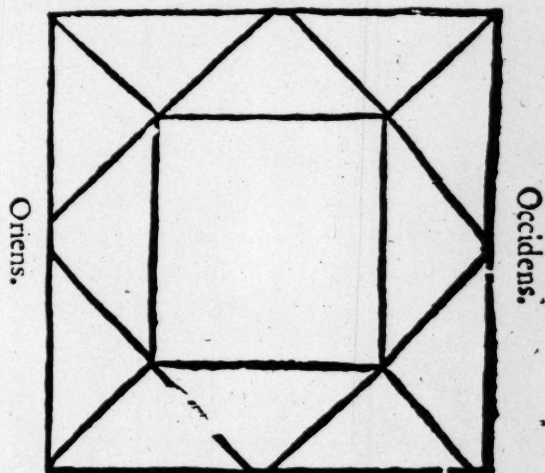
Of the principal Angles or Houses Of the Heaven or Firmament.

Amongst these twelve there be certain which are called the principal Angles or corners of the firmament, which are the first, the tenth, the seventh, the fourth. The first is the Angle of the East, the Horoscope of the birth, and the house of Aries. The second is the midst of Heaven, and the house of Capricorn. The third is the Angle of the West, and pertaineth to Libra. The fourth of Firmicus is called the bottom of the Firmament. And in these four almost the whole judgement doth depend and consist. For they are the principal Angles and Houses, and the Planets have more power and strength in them then in any of the other.

Medium

Of Natural Astrology.

Medium Cœli.



Inum Cœli.

I Judge it but superstitious and unprofitable to intreat much of the beginning of the Nativity, because it doth rather pertain to artificial Astrology; as of the fall of the seed into the womb, and the ascendant of the hour of Nativity, which (as I said) pertaineth to another kinde of speculation. Our intention at this present is fully directed to the Sun, and the signe wherein the Sun is the day of Nativity.

Of Natural Astrology.

For as Ptolomy is witness, there are as great effects and vertues in the Sun, as in all the other planets. And those things which nature and long experience hath taught us, we will make evident unto you, letting pass all superstitious things.

Of the effects of the Planets.

First of all, it is convenient to declare the natures and effects of the planets in every house, the which although we have sufficiently handled in our booke entituled Octopedro, yet I am nothing abashed to describe it here the second time.

If any man be born between the 10 or 11 day of March (when the Sun commonly doth enter into Aries) and continueth there through three decanes or faces, unto the 1, or 11 day of April; Mars is found Lord in the day of nativity, who being by nature fiery, and Aries likewise doth augment and increase the heat and fury, and all other evil dispositions, more then if he had been in an earthly or watery signe.

Saturnus wheresoever he be, and specially in the 6, 8, or 12 house, is the authoz of all miseries, calamities, labour, and sickness.

Venus being temperate, causeth a man to
be

Of Natural Astrology.

be a lover of women, of plays, songs, & banquets, and al things pertaining unto mirth.

Mercury is the minister and giber of wisdom and eloquence, laws, rhetorick, subtile works, merchandice, and such like.

The Moon causeth madness, unstedfastness, moistness, and slough.

Jupiter in the angles is the authoꝝ of beauty, riches, honour, and rule.

The Sun in the ascendant, or in the angles, maketh a great and honourable personage, and had in reputation amongst pꝛinces and great men.

The signes also causing beauty are Gemini, Libra, Virgo, and the first part of Sagittarius.

Workers of mean beauty, Scorpio, Capricorn, and Pilces.

Barren signes are Gemini, Leo, Virgo.

Causing defecion or lack of children, Aries, Taurus, Libra, Sagittarius, Capricorn, and Aquarius.

Deaf and without voice, Cancer, Scorpio, Pilces.

Ministring reason, Virgo, Libra, Aquarius, Gemini.

The qualities of the signes I judge are well enough known.

Aries, Leo, and Sagittarius, are hot and dry.
Taurus,

Of Natural Astrology:

Taurus, Virgo, Capricorn, are melancholick, cold, and dry.

Cancer, Scorpio and Pilces, are cold. moist, and watery.

Gemini, Libra, Aquarius, are hot, moist, and avery.

And thus always threë signes agreeing in one nature, do make a triplicity. And in every planet likewise have certain powers and effects in their private or proper houses: as for example,

Aries, and Scorpio, are the houses of Mars.
Taurus, and Libra, of Venus.

Gemini. and Virgo, of Mercury.

Sagittarius and Pilces, are the houses of Jupiter.

Capricorn, and Aquarius, are attribute to Saturn.

The Sun hath only one house, which is Leo.

The Moon possesseth also Cancer.

Every signe hath likewise his proper signification in the creation of the members of mans body.

Aries hath of the body of a man, the head, and the face.

Taurus the neck, and the throat-boll.

Gemini the shoulders, arms, and hands.

Cancer the breast, the heart, stomach, and ribs, spleen, and lungs.

Leo

Of Natural Astrology.

Leo the nether part of the stomach, back and sides.

Virgo the belly or Midriff, Diaphragma and bowels.

Libra the loynes, the nether part of the belly and Pabil.

Scorpio the privy members, stones, bladder, and thighs.

Sagittarius the buttocks with the apertures. And Capricorn the knees.

Aquarius the legs, Pisces the feet and soles.

Certain worthy notes concerning the Sun and Moon.

Lest that any should herein be deceived, we think it not meet to be let pass, concerning the Sun and Moon; the which albeit they be the chief and princes of the planets; yet are they never Lords of the Nativity: as for example: If the Moon be in Gemini, or in Cancer, which is her own house, when a child is born, yet shall not the Moon have the dominion of the birth, but it shall be imputed to the Lord of the house following. So likewise if a man be born the Sun being in Leo, which is his proper house; yet he loseth the dominion of the nativity, and it is described unto Mercury, being patron of the next mansion

Of Natural Astronlogy.

manſion Virgo. Again, the Moon being in Virgo, Venus is Lady of the birth, becauſe of Libra following, which is the houſe of Venus. Neither is it unprofitable to admoniſh you alſo of this, which I perceiue euerwhere to be doubted of, that the evil planets, as Saturn and Mars, are not ſo hurtful and pernicious in their own proper houſes, as they be in the manſions of others. I will propound an example of the firſt ſigne, whereby it may appear more euidēt. We will ſet the Sun to be in the time of ſome nativity in Aries. whoſe nature you already know, and what effect he worketh being in the Horoſcope. Then in the erection of the figure, Ioyne Mars with Aries, being Lord of the houſe; and thereby judge that he which is born ſhall live long. Notwithſtanding Mars, who although he be naught and ill, yet doth he not ſo much pour out and ſhew his malice being in his own houſe, as if he were in another houſe, ſaving that in ſtead of hurt by the ſword, he threatneth ſuddain ſickneſſes, becauſe Mars being in Scorpio. the 8 houſe; neither ſhall thoſe ſickneſſes bring death. And this is for an example. The like is alſo to be underſtood of Saturn, being in Capricorn or in Aquarius. And leſt we may ſeem

Of Natural Astrology.

ſeem here utterly to neglect artificial Aſtrology, the which we do not deny, but to be requiſite to the underſtanding of the natural; wherefore, we minding to declare the force and ſtrength of the ſignes, we will firſt do it by artificial Aſtrology; ſo that any man lacking Firmicus and his tables, having a plain Aſtrolabe, and beholding the aſcendant at the hour of the nativity, may by theſe ſmall inſtructions give judgement. And after this in order in another phraſe, I will do the ſame by natural Aſtrology, the which ſhall help the artificial.

Of the firſt houſe and Horoſcope in Aries.

If any man will peradventure demand what operation and effect the Horoſcope in Aries doth work in us; Firſt of all I admoniſh them that the ſtars or ſignes do not provoke or force us to any thing, but onely doth make us prone; and apt; and being ſo apt, they do move and ſtir us up unto the things we are ſo prone unto. From whoſe motion we are free and out of danger, that follow the rule and governance of Reaſon; they ſhall have no effect in us. But if contrariwiſe we onely follow our natural diſtinction, they ſhall work the ſame effect in us, that

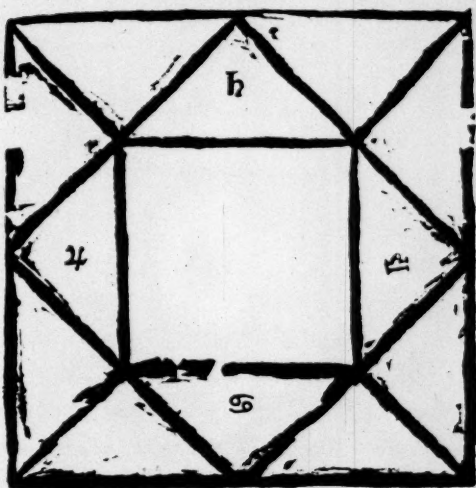
Of Natural Astrology.

they do in a manner in brut beasts. Wherefore, this Horoscope maketh them which are born, flourishing in youth, without brethren, or one at the most, if they be fortunate; having a mutable inheritance; now gotten, now lost; and now lost, and strait recovered again; inclined to the diseases of the head, rather then to any other sickness (because Aries hath chief respect to the head.) For the most part bestowing his labour and good will upon unthankful persons, and specially Aries being in the Horoscope. Next after the Horoscope, must haed be taken unto the chief angles, and what signe is in each angle; which may easily be reckoned by the fingers, or else by a figure erect: as for example: Aries being in the first house, Cancer possesseth the nether part of the Heaven, Capricorn the midst, and Libra the West. And now we will shew what these principal angles do promise.

Capricorn in the midst of the Heaven, doth discern honours, riches, promotions, secrets of Religion, and a subtile wit.

Libra

Of Natural Astrology:



Libra in the West sheweth the life and courtly manners, the which life few do allow; for it is unconstant, casting down a man from honour and reputation, into infamy and reproach; fortune now flattering and laughing upon him, and by & by vexing him with sundry miseries & calamities, so that he shall have no commodity or gain, without incommodity & loss. All this shall happen through emulation or despite of his companions: but all of these evils whatsoever they are, Cancer in the nether part of the heaven doth amend & recompence. We have

Of Natural Astrology.

joyned hercunto a figure, by the which as in a table you may perceiue all things perfectly.

Of the second house and Horoscope in Taurus.

NExt after Aries, Taurus both orderly follow, and is placed in the figure to the second house, the which as we said before, is the house of substance or riches.

If any man therefore will know whether he shall be rich in the first, second, or third age; let him judge according to the Lords of the triplicities and their places; which we will do hereafter. Now we will only speak in general.

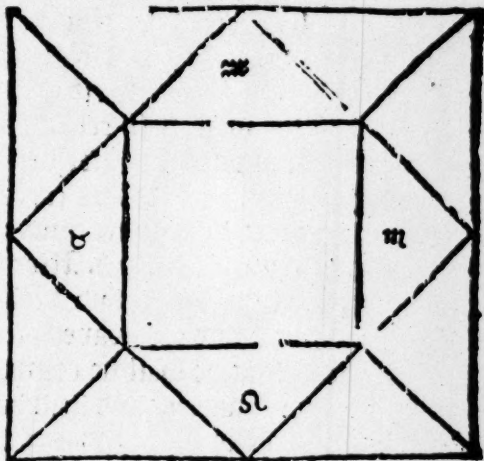
The Horoscope or ascendant being in Taurus, thou shalt judge in this sort; that that man shall be painfully disquieted with sundry cares for getting of riches, which he shall easily attain unto, and be as apt to lose the same again, and shall triumph over his enemies.

Aquarius also in the midst of heauen, maketh him acceptable to princes and great men, and giveth him rule in publike affairs and offices, and peradventure in business pertaining to waters, because he seemeth to be most given to the nature of the water.

Scorpio

Of Natural Astrology.

Scorpio in the West causeth a hearty and beneficial person, the which shall lose his wife: if it be a woman, she shall lose both her husband, and her son or childe.



Leo in the nether part of the Heaven, causeth him to challenge his patrimony, the which (notwithstanding all the endeavours and lying in wait of his kindred) he shall obtain and get.

Of the ascendant in *Gemini*.

Whoever hath this Horoscope, shall have prosperity and good fortune by his
L 4
parents.

Of Natural Astrology.

parents, brethren, friends, kinsfolk, and great men.

According unto Firmicus, Pisces being in the midst of Heaven, causeth them which are so born to get their livings by moist and watry things: howbeit, for a time he shall not live of his own costs, but shall get the stipend or fee of some prince or city.

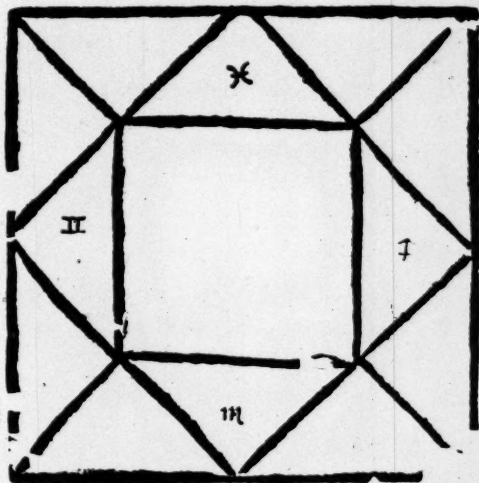
Sagittarius in the west, doth contrariwise threaten destruction unto his brethren and kindred, whereby through divers cares and vexations being put besides his minde, he shall be a long time tormented. After this his enemies waring fierce, and violently coming upon him, and the waves of mischiefs still increasing, he shall be compelled to forsake his own country, and shall be banished and driven away as Cain was, until at length by the help of God he shall be restored into his former estate and condition.

Virgo likewise in the bottom of the Heaven, do threaten the very same; but by chance and increase of time (according to the state of the incommodities and hurts) it doth increase abundance, and good fortune.

Here

Of Natural Astrology.

Here you may behold the figure.



Of the Horoscope in Cancer.

Cancer in the Horoscope doth dispose the natural disposition, and all other fortune in this sort. It maketh a man of a quick and subtile wit, albeit somewhat slow, pleasant, quiet, and angry, earnestly pursuing all evil persons, whose anger is soon appeased. Also strong, moderate, and grave; by the which gifts he shall be promoted unto publique offices, and have his living by them.

Many

Of Natural Astrology.

Many shall obey him, and some by compulsion flatter him, but fainedly & not heartily. Saturn is also hurtful unto him, if that he be either in the horoscope or any near aspect. For he doth foreshew not onely violent death, but also continual vexations with sickness, and the death of his brethren.

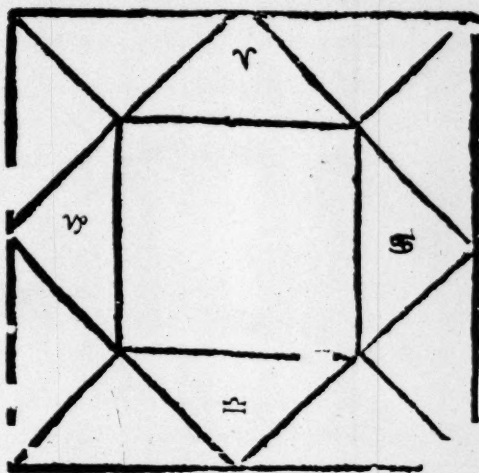
Notwithstanding Aries being present in the midst of the heaven, doth resist him all that he may, and maketh him also acceptable unto princes and great men, desirous of good things, also waisting and recovering again his patrimony and inheritance.

With like clemency Capricorn in the occident shall cause him to be spotted with infamy, which he shall shortly after wipe away, and many other misfortunes; and shall restore him into his former estate.

And shall also encourage him to seek out hidden and secret things, but not without great vexation and travail.

Libra

Of Natural Astrology.



Libra in the bottom, bringeth sorrow upon sorrow, dispersing the patrimony and getting it again, preferring him to publike or civil offices, whereby great & secret affairs shall be committed unto him, which are not accustomed to be committed, but onely unto very good men.

And whereas Saturn before in the Horoscope doth threaten a violent death, Libra doth alienate the same, promising an honest death and burial. And if Jupiter be in the signe following, it causeth the first childe to be a son.

Of

Of Natural Astrology.

Of the Horoscope in *Leo*.

They also which haue *Leo* in the Horoscope, for the most part are troubled with business not pertaining to themselves, whereby they get themselves immortal name and fame, preferring themselves unto other Nations, loving liberty, neither willingly suffering subjection; bestowing all their labour and travel to prescribe laws and ordinances to others. Mars in the artificial figure being opposite unto *Leo*, doth to all effects deny men children; except Jupiter being present doe appease his rigour, who peradventure will give a daughter.

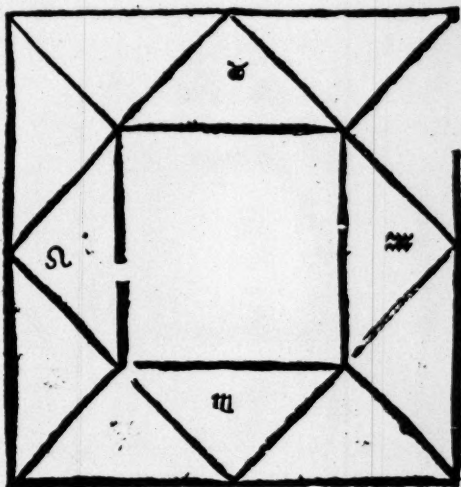
Taurus in the midst of *Heaven*, causeth him to be suspect among Princes and great men: and maketh him a ruler of publique offices; Also promoted into dignities by great men, witty in all things, but onely in marriage, for because he shall refuse the most honest and beautiful women, and marry either an old woman, or a woman of evil name, or else a widow.

Aquarius being in the occident, doth give both increase and losses.

Scorpio in the nether part of *Heaven*, maketh him a ruler over certain affairs. And they

Of Natural Astrology.

they also have Taurus in the midst of the Heauen, whom Mars beholding with a contrary aspect, doth threaten both imprisonment, and also death in a strange place or country.



Of the Horoscope in *Virgo*.

The Horoscope in *Virgo* doth vehemently provoke a man to lechery and riot, and causeth him to be so far in love with women, that he would abuse all women. It doth also minister riches and religion, and maketh him ruler over answers and
Oracles,

Of Natural Astrology.

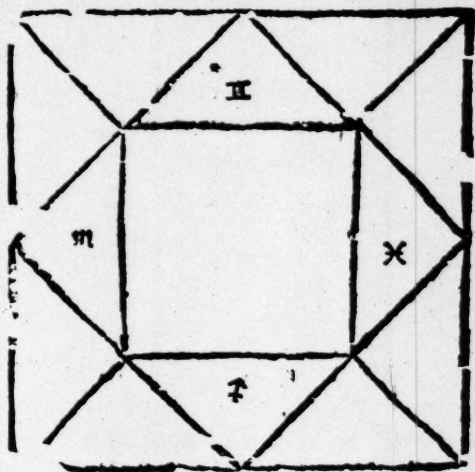
Oracles, so that he shall be thought to be of the number of the Gods, witty, and cunning in all things, searching out all things, a good artificer, with abundance of riches, whether it happen by religion, by learning, or by merchandise.

Gemini being in the midst of the Heavens, doth promise in a manner the same effect; howbeit, not so soon, but doth adde a goodly wit and disposition in the seeking out of secret things, and prescribing rules and precepts of living unto others.

Pisces also tending towards the West, doth not onely foreshew the same, but also in re pleasant and joyful things, as beauty or comeliness, liberality, gentleness, and softness, with favour and love amongst men.

Sagittarius doth adde unto this the favour and gifts of the Gods, as felicity and plenty of all things, as of children, ecclesiastical rule, and agility and quickness to do all these things. And this is the destiny of him which hath Virgo in his Horoscope, the other three signes being also gathered, as you may here perceive.

Of Natural Astrology.



Of the Horoscope in *Libra*.

Libra being ascendant at the hour of *Pa-*
 tivity, causeth sickness, dangers, ene-
 mies, and great strifes & debates: howbeit,
 after all those dangers, it decreeth victoꝝ
 and triumph. Also promotions, religion,
 sincerity, and integrity of judgement. In
 nothing so unfoꝛtunate as in having of chil-
 dren: for when he hath gotten certain chil-
 dren, and beginneth to put all his whole
 confidence and trust in them, by and by
 they

Of Natural Astrology:

they shall decay and die, even those in whom he had set his full hope and trust.

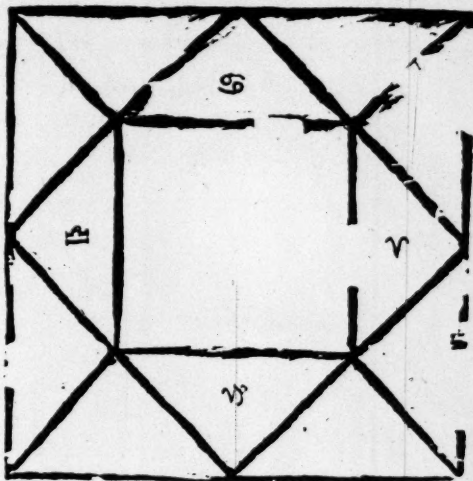
If any man desire to know what dignities he shall have, and in what place, they may be very well perceived by Cancer, being ascendant in the midst of the Heavens; Who promisseth ecclesiastical promotions or stipends, and to have his living out of the common treasure. Hither also are to be referred the instance, nobility, and children, which shall happen abundantly in age; howbeit, he shall not be so fortunate in children, except Jupiter do behold him with some sound aspect.

Aries being in the occident, shall minister all these things in watry places, or about the water; shall also bring him into great dangers, long journeys, and desert places, into perils by his wife, and peradventure into a frenzy or madness till he draw in age, and then he shall have an end of all these miseries.

Capricorn shall toss him hither and thither, and seldom suffer him to be in quiet, neither will he suffer his patrimony to be in surety, but now up, now down; now lost, now recovered again; because for the most part they be wanton which have Capricorn

Of Natural Astrology.

in the nether part of the Heaben. Also he
shall have a Son by an unlawful woman.

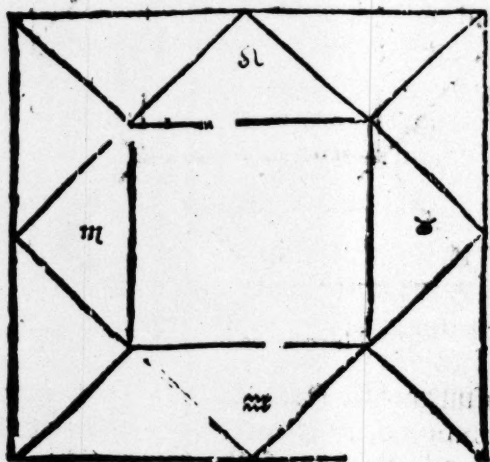


The Horoscope in Scorpio.

I Judge the Nature of the Horoscope in
Scorpio to be manifest, according to the
natural guiding of the thing taking life
therein. For it maketh an angry man, pri-
vily pouring out his poyson, and back-biting
with his pestilent tongue. very rich, & tossed
with many perils, & thereby almost brought
to desperation; the which being somewhat
quieted

Of Natural Astrology.

quieted and pacified, he shall enjoy a quiet fruit and use of glory, dignity, ministration, and religion; it addeth also a lively spirit, and vigour of minde, with adorning of speech. Further, notwithstanding his former damages, it giveth increase of children, which shall recompence his sorrows passed.



Forasmuch as it happeneth seldom but that the other principal angles perform the same which the ascendant doth promise; so Leo possesseth the midst of the Heavens, doth promise that which is aforesaid, adding there-

Of Natural Astrology.

thereminto fortitude and strength to perform the same withal; giuing also dignity, as an immortal reward of vertue.

Taurus in the occident giueth him victory over his enemies, as well priuily as apart. Howbeit, he shall be infamed for lechery, the which he shall also wipe away by little and little, now increasing and augmenting his inheritance; and shortly dispersing and speyling it again.

Aquarius in the nether angle, threatneth perill & danger by water, & ingratitude of them unto whom he hath been most beneficial.

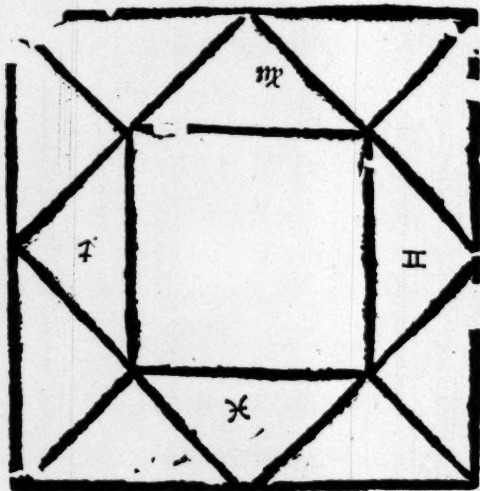
Of the Horoscope in *Sagittarius*.

The Horoscope in *Sagittarius* is reckoned amongst them which wrapeth a man in manifold dangers and perils being ascendant: for it doth allure them which are born under it, to trauel long journeys, and to commit themselves to the seas and great waters. It ministreth also naturally, prompt and ready wit to all good learning and discipline, so that they follow nature.

Wherefore, if *Virgo* happen to be in the midst of the Heauen, it doth augment his fortune, recompensing the labours of his minde and wit with some notable prefer-

Of Natural Astrology.

ment, by the which he shall excel others ;
using the same liberality in helping others,
although they be unthankful.



Gemini in the west, giveth children and
Nephews by and by in the middle age, and
shall give him rule or office over books and
secret things.

Pisces in the nether part of the Heaven,
giveth help out of the watery places, ma-
keth him faithful, to whom secrets may be
committed, noble either by blood or gentle-
ness ; whom, if Jupiter do behold with any
mean

Of Natural Astrology.

mean aspect, he shall marry a wife which hath been defiled before, or an adulterous woman.

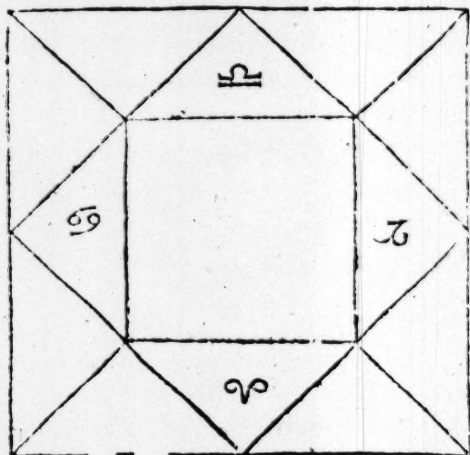
Of the Horoscope in Capricorn.

Capricorn in the Horoscope is not altogether an ill signe, for it causeth a man to be loving, merry, faithful, somewhat crafty, abundant, but faint-hearted, and very superstitious in prayer. Moreover, libidinous, and the pleasure being once past, he will strait be at defiance, and mis-handle the woman. Also of a strange life or living, and a secret sensor or judge, and specially of Religion, or such like matters.

Libra in the midst of the Heaven, bringeth in his gain by the loss and death of others, maketh him also honest, godly, acceptable, eloquent, and learned; and in his necessity bowing and praying unto God, whereby after evils and misfortunes, he shall obtain a prosperous and happy age.

Cancer in the Decident, stirreth up all his friends against him, and increaseth innumerable perils and dangers towards him. The same thing also Aries doth threaten in the bottom of the Heaven: for all his substance, dignities, and offices,

.Of Natural Astrology.



shall be tossed to and fro, now up, now down; until at the length, as is said, Libra shall moderate the same; yet shall he not preserve his son or child. but that he shall be grievously vexed with sickness.

Of the Horoscope in *Aquarius*.

The effect of this Horoscope is such, that it maketh them meanly rich, promoteth them unto great men, and casteth them into many dangers, out of the which, even in the midst of desperation, he shall be relieved

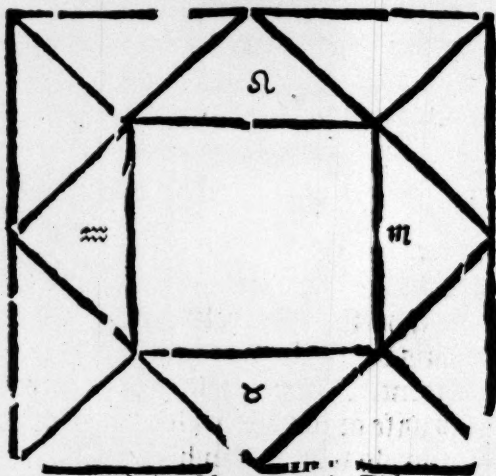
Of Natural Astrology.

ved by the help of God. It maketh them also keepers of hospitality, liberal, and prodigal, and a patron to them which seem to excel in good sciences, handling and dispensing holy matters.

Scorpio possessing the midst of the Heaven, giveth strength, and causeth a hard and vile life, never permanent or abiding in one place, having ill fortune by his wives. But last of all he shall be delivered out of all these evils by the help of good men. Leo in the occident, shall cause him to be at variance with his wife or concubine; he shall also marry with an old woman, which shall flatter him, promising him great gifts, but in her heart she shall love others better than him. His own household shall be his enemies, by whose help his other enemies shall go about to destroy him. And he shall marry either another mans wife, or else a widow.

Taurus in the nether angle, increaseth his glory and pomp, which he is given unto, enriching him also with other mens goods, and causing him to live long.

Of Natural Astrology.



Of the Horoscope in Pisces.

Pisces maketh them very witty, bold, hearty, soothful, friendly, and somewhat high minded, promoting them also to honour.

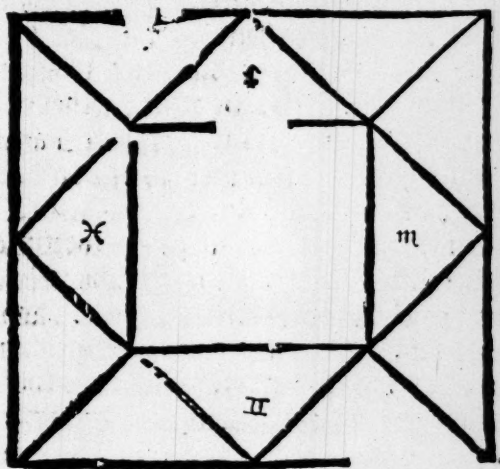
Sagittarius in the upper angle, shall cast him headlong into many perils & dangers. Notwithstanding, maketh him personable, and bold to move debate and strife with great men, and shall bring other mens goods in peril and danger, and thereby possess that which is none of his own.

Virgo in the occident, maketh him hearty, a keeper of Hospitality, secret, a steward, & one loving his wife immoderately, whom
she

Of Natural Astrology.

He contrariwise shall not love, and all other unto whom he hath been beneficial, shall be unthankful. Wherby he shall be often vered and troubled through his wife and childzen.

Moreover, he shall be troubled with sickness, by reason of Gemini in the nether angle. He shall also have a disease whom none shall know but himself; he shall lose his substance, and recover the same again, and also be holpen by his friends, lest he might seem destitute. He shall surrender his spirit to his Maker in a strange land or place, out of his own country by suddain death.



Hereafter

Of Natural Astrology.



Hereafter followeth the Natural judgements of Astrology, according to the Revolution of the Sun, through the twelve Signes of the Zodiack.

Hitherto we have entreated the obscure sayings of others, concerning the judgements of the Horoscope. But because we only promised to treat briefly of those things, which others have handled with long commentaries; some peradventure would impute these unto me, in adding other mens doings unto mine. Of which theft I am nothing ashamed; for albeit theft in all other things be reprehensible, yet in learning only it is commendable and praise-worthy, and especially when a man goeth about by the same to eleuate and discuss the dark and obscure sayings of others. This we speak unto such as envy all our doings. Like as the barbarous people, which being neither apt, neither prompt to any kinde of good learning, yet they judge all things in their own tongue
and

Of Natural Astrology.

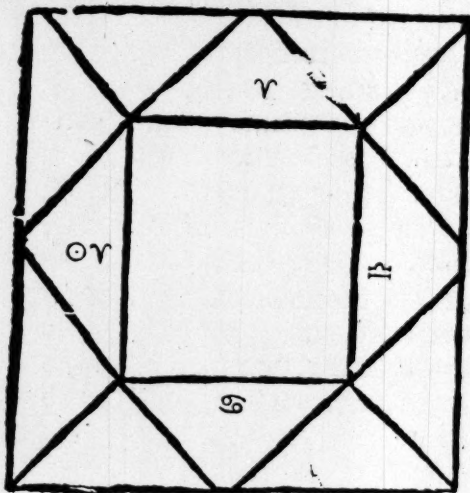
and language vile and naught. Thou, whoeuer thou art, that readeſt theſe things, rather weigh and conſider our minde and intent, then our words; minding to teach and make evident al things unto thee: which if it come otherwiſe to paſs, it is contrary to our minde and purpoſe. Now we will enter upon the natural iudgements, whereas briefly concerning Aries, it is in this ſort.

The Sun in Aries.

The Sun being in Aries. maketh them which are born, neither rich, neither very poore. Also angry, but ſoon pleaſed, ſtudiouſ, eloquent, diuers, proud, lying, and luxurious, promiſing (as they ſay) mountains of gold, and performing nothing evil reported amongſt his kindred, and ſhall be brought in danger by his enemies, which ſhall be men of power. He ſhall be hurt by four-footed beaſts, as being caſt off a Horſe: he ſhall receiue great wounds with danger of death. So much unfortunate and aduerſe ſhall all kinde of hauking, hunting, fiſhing, and all things to be done on horſe-back, and happen unto him; in other things he ſhall be more fortunate and happy, and alſo long lived. Alſo if it be a maid which is born, ſhe ſhall be
giuen

Of Natural Astrology.

giben to lying, angry, fair, curious, delighting in new and strange things, envious and fruitfull in childzen, whose first childe shall be slain: she shall be in many perils and dangers, whereby she shall get a skar in the head, or else be naturally marked there, or in the feet. This we have noted also out of certain Authoꝝ, that the childzen of Aries, being boꝝn in the day, shall be fortunate and of great reputation and renown amongst great men and Princes; contrariwise, they which are boꝝn in the night, to be unfortunate, and of no reputation,



The

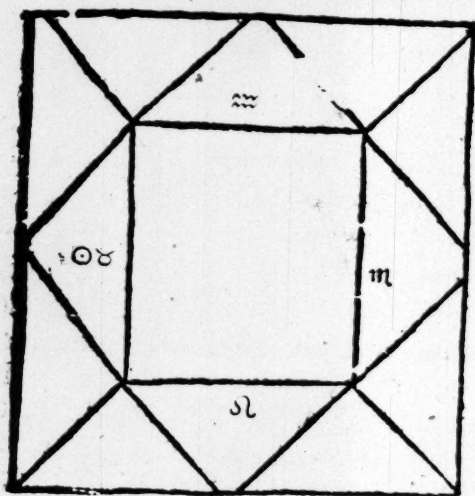
Of Natural Astrology.

Of the Sun in Taurus.

TAurus doth make them bold and fortunate in attempting hard and weighty affairs and business, a victor or conquerour of his enemies, a great traveller, and banished from his native country. Also servile familiar, angry, but more in youth then in age, for age shall take away all incommodities and displeasures, and shall bring riches and marriage, by which means he shall be exhilarate and made joyful and glad. For if he go about to marry in youth, he shall scarce attain unto it, howbeit age doth not take away sickness, but encreaseeth sadness, melancholy, black choller, and causeth hurt, as biting of a dog, and that about the 28, or 35 yeer of her age. These things once passed, he shall flourish again and live very long. It maketh also the women children wanton, painful, obedient, and full of words; also infamed for whozedom, which infamy shall vanish away by little and little: when she cometh to the age of 21 yeers; she shall have many husbands and children, wise and witty in helping and counselling others, also circumspect and rich.

The

Of Natural Astrology.

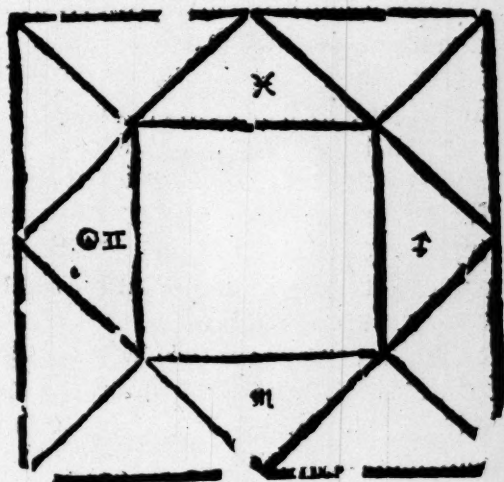


The Sun in Gemini.

Gemini being naturally fair, doth also
 cause a fair child, merciful, wise and
 witty, liberal, a boaster, a runner and strayer
 about countries, having no regard to his
 own business, whereby he shall be neither
 rich, neither oppressed with poverty, but of
 a mean estate; And of such fidelity and
 faithfulness, that he shall have the rule of
 the common treasure, merry minded, full
 of understanding, subtle, gentle to be spo-
 ken to, and by a certain instruction accepta-
 ble unto men, as they which have Venus in
 the

Of Natural Astrology.

the root of their nativity. Also fair of face, indued with good learning and science; as Mathematicall sciences, the lawes, and Arithmatick. This singular gift he hath also before others, that being angry, he can dissemble and cover his anger. He shall be in great danger about 23 yeers of age, either to be bitten of a dog, or hurt by fire, or else by some weapon.



The

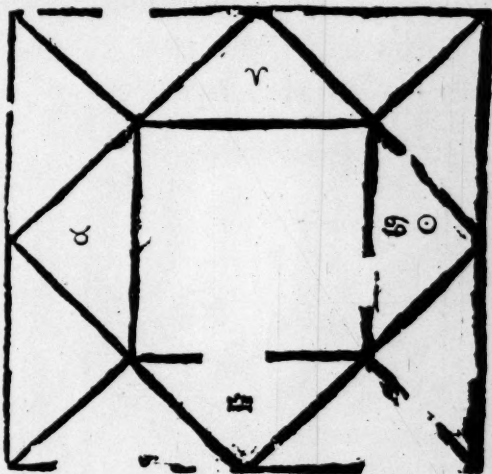
Of Natural Astrology.

The Sun in Cancer.

Cancer being naturally cold and moist,
doth make gross the flesh, and doth al-
lure and prouoke to the lobe and company of
women. Also it causeth a good with, humi-
lity, and wisdom, full of strife, and debate ;
and for the most part giving victoꝝy over all
his enemies. Attempting many things, and
specially on the sea , often in danger , and
bered with many incommodities , with
much poverty and misery. And albeit he be
the causer of gain, yet shall he be neuer a
whit the richer ; he shall dig for treasure,
and finde that which he looked not for. But if
it be a maid, she shall be fat, beautiful, nim-
ble, angry and soon pleased, diligent, wise,
cibil, and shamefast, witty, deceitful, and
crafty, saying one thing and doirig another,
always careful and painful, ordained to ma-
ny dangers, as by water , by falling, by
child-bearing, and by the collick having her
first childe weak and tender, the other some-
what stronger. And if he happen to com-
mit any fault of infamy after the age of 26
yeers, it shall be clean abolished and put out
of minde. After the which age, whether it
be man or woman, it promiseth good success
and fortune. It makes them also wel haired,
modest

Of Natural Astrology.

modest, faithful, painful, greedy of meat and drink, acquainted with noblemen, and fortunate in husbandry.



The Sun in Leo.

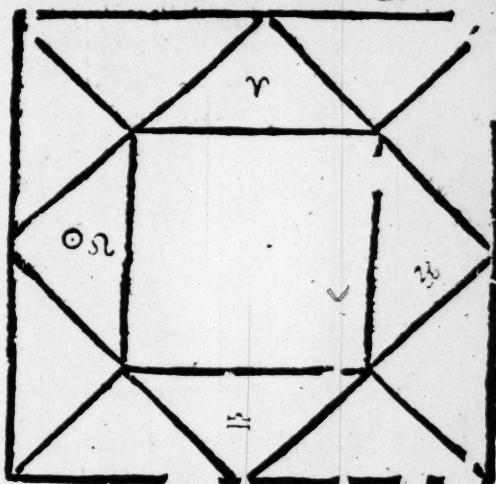
The Sun in Leo maketh a stout stomack, bold, arrogant, eloquent, and proud; a mocker and scooner, unmerciful, cruel, hard, and hard to be entreated; beset with many miseries and perils, out of the which he being escaped, shall obtain some common office; as to be a Centurion or Captain over 500, looking for benefit at the hands of thre Noblemen, unfortunate in childen,

Of Natural Astrology.

ben, and for them sustaining much labour and affliction, prone to anger, and putting himself into many dangers, enflaming chol-
ler, promoting to honours and dignities, and bringeth them in danger of fire, sword, and violence of beasts, whereby he shall die out of his own house or place. Howbeit by the help of God he shall escape out of all these dangers. Likewise, if it be a maid, she shall be bold, have a great and large brest, and slender legs, which are tokens of stoutness and boldness, anger, slanders, and babbling, albeit that the softness which is in women doth somewhat remit and assuage the excess of the same. She ought also specially to take heed of hot water and fire, by the which she shall be greatly in danger: she shall also be much inclined to the sickness or gnawing of the stomack. But after the age of 20, or 21 yeers, she shall be fortunate in riches, the which she shall obtain by the help of great men, and the use of other mens goods; also in house-keeping, beauty, and love. Notwithstanding, she shall have but few children.

The

Of Natural Astrology.

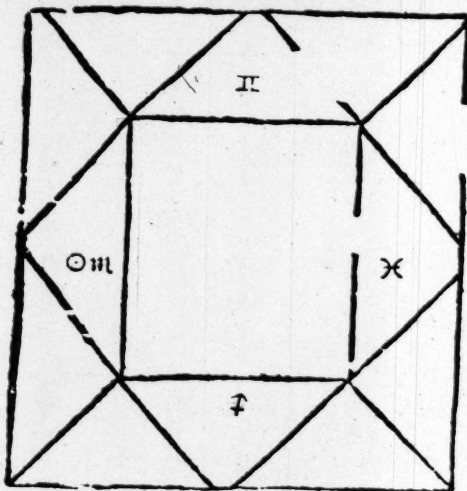


The Sun in Virgo.

So likewise Virgo doth make them fortunate in household affairs, witty, true, stout, and ambitious. His wife shall die before he know of it; divers things also shall be taken and stoln from him; and he shall be rebenged of his enemies. Moreover, he shall be so much giben to boasting and babling, that he cannot hide and keep close his own secrets: fair of face, well mannered, a lover of women, and delighting to be in the courts of great men and princes. Moreover, just, wise, good and honourable, a patron and defender of his friends; also holy

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and merciful, comely bodied, and wel friend-
 ed. A maid of the same birth, shall be wits-
 ty, honest and shamefast, well willing,
 diligent, circumspect and angry, she shall
 marry about the age of sixteen yers, and
 shall bring forth her first begotten of an elo-
 quent and goodly form or shape. Wherebeit,
 whether they be men or women, they shall
 be wrapped in many perils and dangers.



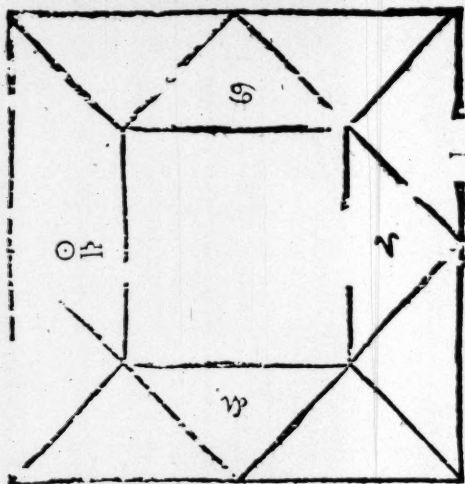
The Sun in Libra.

The Sun in Libra causeth the child to be
 libidinous, buſſie, fortunate, and speci-
 ally upon the waters, or things pertaining
 to the water. Also by ſweet ſpices and preci-
 ous

Of Natural Astrology.

ous stones, and such like. It causeth likewise a comely body and nimble, a pleasant tongue or speech, a good name, seeking out secrets, but seldom steadfast in promises, although he pretend otherwise. He shall put himself in great dangers and troubles. His first wife shall not continue with him long, he shall also have inheritance of the goods of dead men, and partly by his own wit and industry. Neither shall he be altogether unfortunate by four-footed beasts. He shall suffer many and great things for womens sakes, and shall be infamed for unlawful companying with them. Also he shall be a good interpreter of dreams, whether his birth be by day or night. The woman shall be friendly, merry and jocund, setting her whole delight on the fields and herbs, wandering into strange places. About the age of 23 she shall marry, which marriage shall be fortunate; whose beauty, pleasant speech or tongue, and comely behaviour, shall greatly prefer or promote her. Neither are the children of Libra altogether unapt to letters or good learning. But let them take heed of scalding water and of fire; for they shall receive hurt by them, without great regard be had.

Of Natural Astrology.



The Sun in Scorpio.

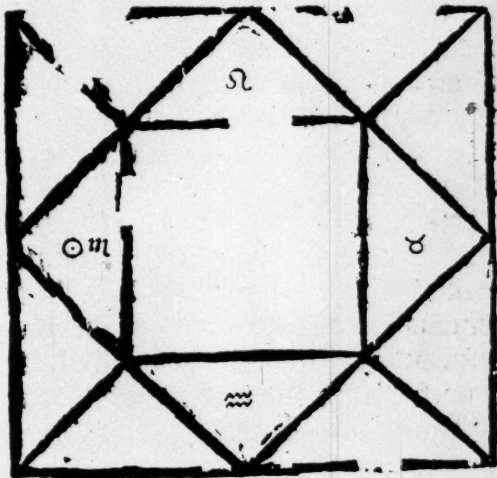
Scorpio doth augment the inheritance, & addeth boldness and stoutness, also flattery by the which he shall deceive many, shewing (as they say) bread in the one hand, and hiding a stone in the other; mingling poison with honey, performing almost nothing that he promiseth. Notwithstanding, merry, and jesting, light of belief, and a conquerour of his enemies.

It causeth also the woman to be friendly, wise, and crafty, which shall be deceived of her first husband; her other husband she shall joyfully use, & overcome her enemies.

She

Of Natural Astrology.

She shall also have the pain of the spleen, and be marked either in the head or shoulders, or brawn of the arm. It maketh both kinds bold and rash to rob and steal, and to search out forbidden things, and to make contracts or bargains. Also it maketh them wanton, fornicators, unstable, and full of evil thoughts and imaginations, babbling, and angry, and sometime very sad and afflicted. Howbeit, there shall be Princes and great men which shall esteem and set much by such sort of men, and also of the common people which shall flatter them, whereby they shall be had into great reputation and honour.



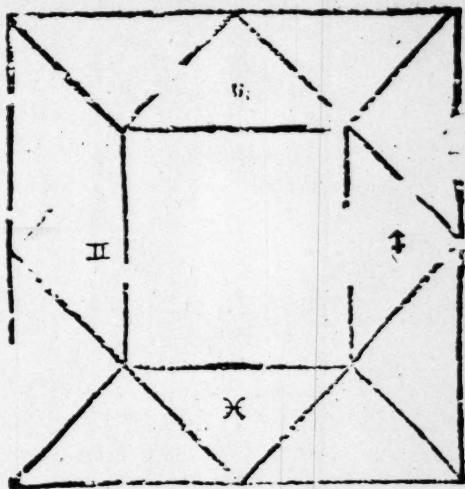
Of Natural Astrology.

The Sun in Sagittarius.

Sagittarius is not altogether evil, for the Sun dwelling in it, doth give fortune, and ministreth courage to take any thing in hand, whatsoever thou purposelt; and specially to trauel strange countries, and to pass the seas, and not to return without great gain. He shall also get friends to come into the houses and courts of princes, (not to gather up the trenchers, or lick the dishes, as the common and viler sort of courtiers do; but) to be put in some office, as to be Steward or such like; to the which promotion his agility and strength shall greatly prefer him. Moreover, he shall be altogether given to riding, hauking, hunting, dancing, and leaping, plays, and games, combats, & conflicts, for the which he shall have many enemies, which shall enuy him, and impugn him grievously, whom he shall notwithstanding vanquish and overcome. He shall also possess his fathers inheritance, which happeneth not unto all men. And oftentimes it maketh them just, witty, still, hearty, ingenious, faithful, gentle, firm, and stable, painful and boasting. The woman also shall not much differ; for she shall be full of anxiety, painful, merciful, and much envied and laid

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laid in wait for by evil men ; but she shall overcome them, and be fertile in child-bearing. She shall marry about the age of 17 years, but if that marriage proceed not, she shall not marry until the age of 24 years.



The Sun in Capricorn.

Capricorn maketh the child angry and blight, accompanying himself with vile and suspicious persons. Also painful, and distract, and vexed with divers variances, the which adversities he shall boldly and stoutly bear out and sustain. He shall be ready to die for love of some poore and

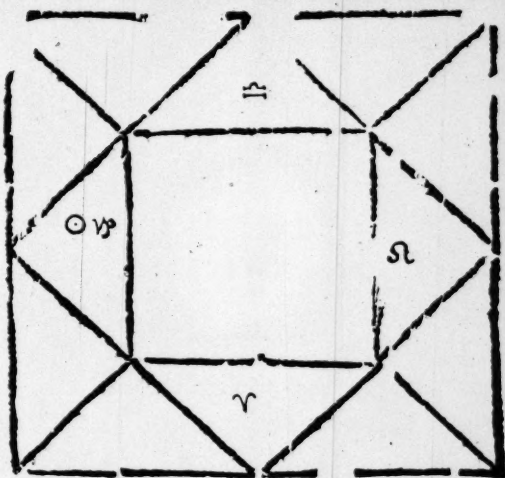
Of Natural Astrology.

and simple maid, the which at length shall cast him into some disease and sickness.

It maketh them also meanly rich, benevolent, cheerful, and merry; but unstedfast, if the nativity be by night. In his age, when he seeth his riches increase, he will begin to love money, and decline from his former liberality unto covetousness; for in youth he was easily to be handled. He shall prosper in Ravigations, and specially toward the east; for his fortune shall come out of the east from great men. The Physiognomy of those children for the most part is such, a little head, hollow eyes, and a mean voice. Baths be profitable unto him being sick. The women are timorous, and very shamefast, and shall have dominion and victory over their enemies, and shall stray far abroad.

The

Of Natural Astrology.



The Sun in Aquarius.

Aquarius maketh the child friendly, but covetous, and apt to quotidian agues, unfortunate about waters, which naturally he shall abhor. His good fortune shall begin to increase about the age of 15, or 16 yeers, at the which time he shall begin to wander and stray through divers places, and wax somewhat rich, which riches shall never come to abundance, but shall be dispersed again until his latter yeers, which shall make amends for that which hath been over liberally spent before. Neither shall his long journeys turn him to any great lucre or gain,

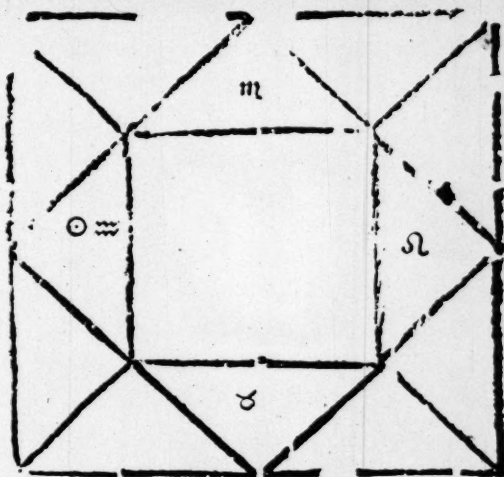
Of Natural Astrology.

gain, but he shall look for and obtain greater profit at the hands of others. Further, he shall be vexed with sundry incommodities, losses and perils, and specially with his wife and other women; for she shall fall into a palse, neither shall he have the fruition of her any long time, neither shall he prosper with other women, but she being once dead, all things shall come more fortunate to pass.

The maid boyn in Aquarius shall be prosper and fine, true, and constant, and in these three points, she shall excel the man. She shall also be enriched with other mens goods: and let her take heed of her children, for she shall be vexed with many incommodities, and attempt strange places, she shall be but of mean estate unto the age of 22 years, and then fortune shall begin somewhat to favour her, & she shall obtain mean riches. Oftentimes both the men and women be soft of speech, wise, ingenious, faithfull, merry, and continually angry with their enemies.

The

Of Natural Astrology.

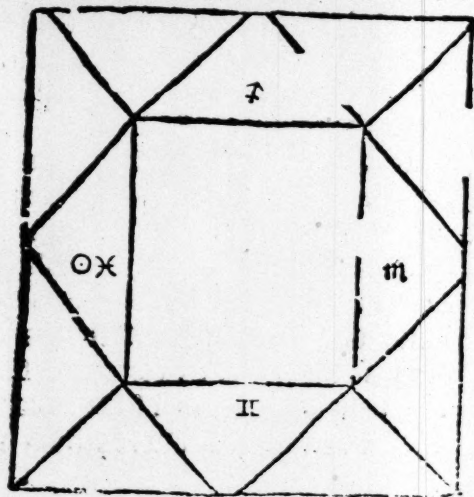


The Sun in Pisces.

Pisces in youth doth vex his children with many evils, & oftentimes without desert; and maketh them covetous, merry, diligent, players, neglecting fortune, of a good disposition, loving the company of good men. Also of a quick & ready tongue, bold, standing much in their own conceit, & fortunate in seeking out treasures; for this is onely given unto them, that they shall find something unlooked for. They shall also partly be enriched by other mens goods. They shall not live long, except they pass the age of 35 yeers, then there is hope of long life; yet shall they never be very rich, albeit in their own opinion they think

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think to possess the riches of Crælius, full of troublous thoughts, & shall be brought into captivity through women, & few things shall prosper with them in their child-hood or youth. They shall be marked in the elbow or foot, and their fortune is towards the south. The mayden children shall be hot, bold, of insolent tongues, contumelious, and full of bratwling & scolding, beset with many perils, and (putting all honesty apart) she shall forsake her husband, and if she be not let, she will marry her self unto an adulterer. Also they shall be much vexed with the torments of the belly and stomack. And thus you have the second time the influences of the signes sufficiently spoken and entreated of.



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The Nature of the Houses.

Now there doth remain to speak of the nature of the houses and signes, how and in what things they favour or help our doings, and what is to be done in every sign; whereby we may so order all our actions and doings; that all things may come prosperously and happily to pass. For this is the only scope of Natural Astrology, to the which if we do not attain, I know not (as Alchabitius saith) to what end it can otherwise be profitable unto us.

The first house is given unto Aries, who also is the first signe in order, and is called of the Astronomers the house of life, and signifieth the beginning of all works; and that which in the beginning of the life shall either delight the childe, or else vex him and trouble him, also his strength and weakness, and finally, all things that pertain to the natural life.

The second house is of Taurus, and is the
house

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house of substance, living, ministracion, and servants, and betokeneth the end of youth. In the which house, if Jupiter and Venus happen to be, they will chiefly encrease those goods which amongst the Lawyers are called moveables, and also unmoveables, as garden, fields, vineyards, and yearly rents, and whatsoever doth endure long. Also if any man do hire any bond-servant under the signe, he shall be faithfull in all things he shall be put in trust withal.

The third house which signifieth success by brethren, sisters, kindred, and small journeys, is attribute unto Gemini. Wherefore if any man have Aries in the Horoscope, you may pronounce to him good fortune by his brethren and kindred, by great men, and his neighbours.

It is good under the sign to write and send letters, to take in hand short journeys, to begin friendship or brotherhood, or such like.

The fourth house is called the mansion of parents inheritance, treasures, and secrets. In this house it is good to contract, buy and sell, and to change vineyards, fields, & possessions, to build houses and engines, to lay foundations, to dig the earth, & to chuse the sepulchre, for all these things Cancer doth prosperate.

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The fifth house, is the house of children, and love, legacies and gifts, and of all those things which after death do pertain either to pain or reproach. It is expedient therefore under this signe to take in hand all things that cometh in minde, to cherish thy self, to banquet and make good cheer, to stray abroad to enter into covenants and friendship, because of Venus ministring gladness. It is good also to put on new garments, to write Epistles, to be merry and pleasant, and to get him faithful friends, which may defend him in his necessity and need.

The sixth is the house of infirmity and sickness, sadness, and servants, the delight of Mars. and is imputed unto Virgo. It is not good herein either to buy, or sell, because of unfaithfulness, labour and sorrow, and especially by Mercurials and virgins, whom a man ought to eschew. For it heareth against us false witness, thieves, & those which shall lie in wait for our life, men-slayers, & bloodshedders. Also tumults, seditions, and factions: and all these shall happen by the Virginists and Mercurials, because that Mars as is aforesaid doth rejoyce in these things.

The 7 is in Libra, which following by and by after the sickness, is the house of marriage,

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riage, and of those things which are handled about the middle age, as it were equal in balance. In this it is good to amend and recover things lost and in desperation; and because it is the house of perfect enmity, it is good to have to do with thine enemies, to begin wars and debates, and specially for them which have Aries in the ascendant.

The eighth mansion is attribute unto Scorpio, and is the house or portion of death, fear, and inheritance of dead men, and of such things as are done after death. Wherefore take heed that in this signe thou take in hand nothing, neither enter upon any journey, nor commit thy self unto waters, because that herein he shall easily take hurt. Wherefore all battels, contentions, unjust causes, enmities, and evil women, are to be eschewed, and specially if they come by inheritance.

The ninth is in Sagittarius, the house of faith, religion, long journeys, wisdom, philosophy, Mathematical sciences, books, epistles, narrations, messages, dreams, and rumors, which every one have their proper star in the firmament or Heaben. Wherefore the Sun & the Moon being in that house, it is good to take in hand the things aforesaid,

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said, for because they shall sooner take effect at that time then any other, for it is the mansion of perfect friendship.

The tenth house is in Capricorn, and is called the house of kingdom, rule and office, & whatsoever pertaineth to power. Wherefore, if thou wilt give forth any precept or commandment, or bring any province or city in subjection, or attain & get any rich kingdom, or have to do with any judge, or take in hand the defence of the poor, or have conference with great or noble men; all these things may happily and fortunately be done the Sun or Moon being in this house, commonly called the house of Capricorn by the regular order, Aries being in the first house.

The eleventh is referred to Aquarius, and is the house of praise, of good fortune, the delight of Jupiter, of servants and helpers in this mansion. It is good to set upon thine enemies, to get friends, to praise them by whom thou lookest for reward and gain; and finally to take in hand all things that we would have come well to pass.

The most evil and pestilent house in a manner of all, is the the twelfth house, for it is the mansion of enemies, prisons, labours

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hours, miseries, envy, murmurations, and beaſts, and is the end of life. In this houſe let no goodneſſe be looked for, but let him take heed of impriſonment or ſetters, the which (if he chance to come into this ſign) he ſhall be hardly delivered out. And if that Saturn the Lord of the houſe, or Mars be there, it worketh death and all kinde of miſchief. An thus ſucceſſively of all the other ſignes.

Hitherto we have ſpoken of the nature and effects of the ſignes, in what things they being aſcendant, do help and further us. Now we will call to minde again ſome what which was ſpoken before concerning the planets; about the which (as the matter both require) we will not tarry with long circumſtance, according to the proverb, not minding to make an Elephant of a Fly; or a great matter of a ſmall.

Saturn Lord of the Birth.

Saturnus whereſoever he be Lord of birth, ſooth draw the minde of thoſe which are born under him, having the baſtard at liberty, to be high minded and ſtubborn, to malice, and to many miſeries & calamities. Howbeit he giveth faith and wiſdom to perſwaade,

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swade, and to discern that which is just and true in all matters but in his own, in the which he shall not be so circumspect. He shall trust much unto himself, and his own wit; a small eater, but a larger drinker; not greatly affectioned towards his wife and children.

Moreover, he causeth the body to be lean, cold, and dry, filling it full of evil humors, maketh paleness, bringeth sickness soon, and heapeth all diseases together; as the inflammations of the lungs, with a fervent ague, the dropsie, the gout, the kings-evil, botches, and biles, falling of the hair, and blindness, falling sickness, and finally, the whole seas and flood of naughty and vicious humors. He doth also cut off and shorten the life, either in a moist place, or else in a strange or desert place, out of his native country. It is also very evil if Mercury do fall in the house of Saturn, for he maketh an Enchanter, a conjurer, a southsayer, a truce-breaker, and an enemy of his parents and brethren, and of all other men.

Jupiter Lord of the Birth.

Jupiter doth everywhere deserve praise,
for there is no point of counsel, wisdom,
D 3 know,

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knowledge, eloquence and beauty, which he doth not liberally minister and give; so that if you will describe any good man, you may well saign him to be a Jovial. And briefly, if thou vendicate unto him all vertues and goodnes, thou canst not erre: For the Jovials be fully replenished with all those things, so much less do they lack any thing. To what end shall I need to commend and praise their magnanimity, with their large honours and promotions; when, as I said before, there is nothing found to be wanting or lacking in them?

Mars Lord of the Birth.

Contrariwise, Mars being naturally evil, doth make them disposed to all kind of evil. And as we said, there was nothing in Jupiter blame-worthy; so we do again pronounce, that there is not so great a mischief, but that the Martialists dare boldly take in hand; nor none so foul a crime, wherewith they are not contaminate and defiled.

It is counted a hainous thing amongst them, to be honest and good. And it is counted a great vertue to rob, and steal, to kill, to burn, to lye, to deceive, and delude. And
to

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to be short, it is natural unto them to commit all unlawful things. And if there be any thing more mischievous then other, they think it lawful for them to do it without shame or punishment.

Venus Lady of the Birth.

The properties of Venus are so well known, that I shall not need to stand about it with great circumstances; neither do I see why she should not be joyned with Jupiter. For unto all the effects and works to all the vertues and sciences, and finally, to all the good things that Jupiter doth give, she addeth splendor and renown, and also riot, and specially if Jupiter be in any friendly aspect with her; or that Mercury be in conjunction with Saturn and Mars, her signification is well known.

Mercury Lord of the Birth.

Upto some Mercury seemeth doubtful, good with the good, and evil with the vil. Howbeit alone he is very good, in giving the dowries of the wit or disposition, in the which he doth excel Jupiter and Venus. As

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for the sorts and kinds of sciences and learning, they are so well known, that we shall not need to repeat them here again.

The Sun with the Lord of the Birth.

All that which is aforesaid of the good planets, we would also have it understood of the Sun. For he is assured of a good planet which hath him, I mean not Lord of the birth; for that he is never. Likewise as the Moon being with the Lord of the birth, seemeth to me to be (as it were) a mean betwixen Mars and Venus, and therefore keepeth as it were a mean in the natural gifts. But if she happen to come in conjunction with Jupiter, Venus, and Mercury; who will not judge that man most happy?

The Moon with the Lord of the birth.

The Moon onely for this cause is evil reported, because it doth breed instability and unstedfastness, the which in a man bringeth all kinde of mischiefs.

Canons

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Canons or Rules for the erection of the figure of the Heaven.

The same order of the signes is observed herein, that is in the artificial; for what sign is ascendant, every planet according to the order is to be put into every house. As if Aries be the ascendant of the birth place, Aries in the first house, Taurus in the second, Gemini in the third, and Cancer in the fourth. If the Sun be in Cancer, thou shalt place Cancer in the first house, Leo in the second, Virgo in the third, Libra in the fourth, Scorpio in the fifth, Sagittarius in the sixth, Capricorn in the seventh, which is opposite to Cancer; and the other in their order as you well know.

But the Lordship and governours of the signes is clean preposterous and contrary to that which is alledged of Firmicus; for here onely respect is had to the Lord of the ascendant, and after him the other planets in each house are to be placed according to their natural order.

And

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And in this onely it agreeth with the artificial, that the Lord of the ascendant is placed with the ascendant of the other planets: there is no order but onely the natural order. As for example, I desire to erect a figure of Nativity, the Sun being in Aries. I know the order of the houses. I will set in the first House Aries, in the second Taurus, in the eighth Scorpio, in the ninth Sagittarius, in the tenth Capricorn, in the eleventh Aquarius, in the twelfth Pisces. And the signs being thus set, is almost the whole order of them which judge by the Horoscope.

Now followeth the order of the planets. First of all I appoint to the Lordship of Aries, Mars; for he is Lord of the signe: to the second house I ascribe the Sun, to the third Venus, to the fourth Mercury, to the fifth the Moon, to the sixth Saturn, to the seventh Jupiter, to the eighth Mars, to the ninth the Sun, to the tenth Venus, to the eleventh Mercury, to the twelfth the Moon.

Thus you see the Lord of the ascendant onely, except all other planets, to be placed according to their natural order. I would not that any man should understand me herein, that when I speak of the ascendant, that I mean the ascendant of the houre or
Horoscope

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Horoscope, but of the signe in which the Sun is at that time.

Likewise, in the second revolution, thou shalt set Saturn in the first house, and shall be the Lord of life at the age of 13 yēars. In the second house Jupiter, and according to his nature judge the substance of the childe. To the third house adde Mars, and by him judge concerning brethren and kindred, and short journeys. To the fourth house the Sun, and according to his nature have respect to the parents and inheritance at 16 yēars of age. And by this example you may raise to any man a like revolution, and perceiue thereby what shall happen yēarly. For this house doth not signifie that short revolution wherein the Sun is every two hours, but a yēarly revolution: wherefore we have added a revolution, stretching to 84 yēars according to the ascendant in Aries, but if that any other signe be ascendant, you must form another revolution, but according to the type or rule. If thou wilt judge of children, look to the fifth house. For sickness, small beasts, or servants, behold the sixth house. For marriages and open enemies, the seventh house. For death and inheritance by dead men, and such kinde of things, give judgement by the

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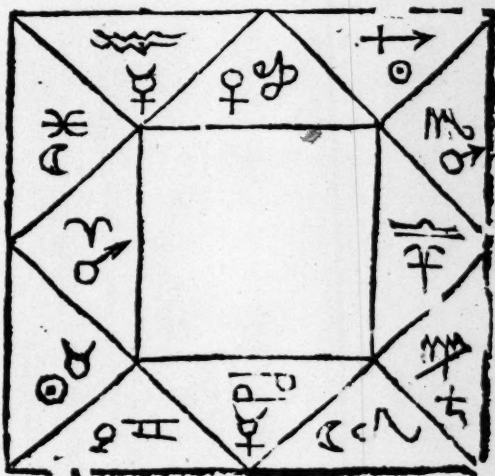
the eighth house, and so likewise of all the other houses. Neither do I understand and perceive what either ought or can be further spoken or said herein. The sum of this art is to know the natures of the signes and planets, and then to erect a figure, and to exercise that which you have read. Prove it who will, and he shall see it not onely agree with the artificial; but also for to excel it, as well for the easiness, as also for the certainty of the same.

Then saest (as we said before in our preface, & now again without shame) that there is nothing so much to be taken heed of, as a few things which are taken out of the artificial. Neither is it unknown that Liechtenberghus, the best learned of his time in natural Mathematical sciences, by this onely Art to have made all the Astronomers astonished, and to have wrought strange things. Wherefore it should seem very evil, if that we should suffer the learning & cunning of such a man to be obscured & kept close, for these our doings we have drawn out of him. Wherefore we are the less to be blamed if that we have not satisfied every mans mind, except you will count it fault-worthy, that we have expounded and set out other mens
good

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good works, unto the posterities, and prefer them before our own. The which thing if it be culpable, who is then without shame or reproach, even they which are counted best learned in this time and season? We have added herunto a figure of the revolution; he that will know the other revolutions, let him read the Tables following.

A figure of the Revolution of the
Signes and Planets according to Natural
Astrology, whose ascendant is
♊, and the Lord of
the same ♄.



**A continuation or prolonging
of the figure aforesaid, from the
first year of the Horoscope in ♀, un-
to the end of 84 years.**

1 ♀	13 ♀	25 ♀	37 ☉	49 ♀	61 ☽	73 ♀
2 ☉	14 ♀	26 ☽	38 ♀	50 ♀	62 ♀	74 ♀
3 ♀	15 ♀	27 ♀	39 ♀	51 ☉	63 ♀	75 ☽
4 ☽	16 ☉	28 ♀	40 ☽	52 ♀	64 ♀	76 ♀
5 ☽	17 ♀	29 ♀	41 ♀	53 ♀	65 ☉	77 ♀
6 ♀	18 ♀	30 ☉	42 ♀	54 ☽	66 ♀	78 ♀
7 ☽	19 ☽	31 ♀	43 ♀	55 ♀	67 ♀	79 ☉
8 ♀	20 ♀	32 ♀	44 ☉	56 ♀	68 ☽	80 ♀
9 ☉	21 ♀	33 ☉	45 ♀	57 ♀	69 ♀	81 ♀
10 ♀	22 ♀	34 ♀	46 ♀	58 ☉	70 ♀	82 ☽
11 ♀	23 ☉	35 ♀	47 ☽	59 ♀	71 ♀	83 ♀
12 ☽	24 ♀	36 ♀	48 ♀	60 ♀	72 ☉	84 ♀

By this order (gentle Reader) you may mul-
tiply your revolution into an infinite number.

FINIS.

ng
c

73 ♀

74 ♀

75 D

76 h

77 2

78 ♂

79 O

80 ♀

81 ♀

82 D

83 f

84 2

mul-
er.